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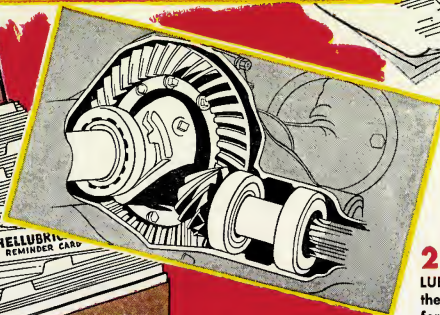
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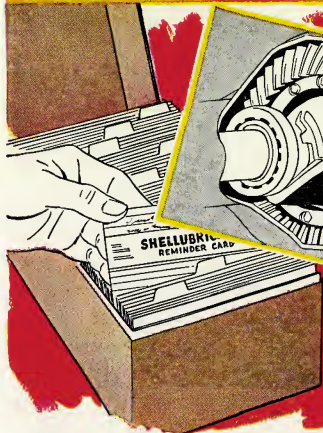
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The IMPROVEMENT

APRIL, 1937

VOLUME 40 NUMBER 4

"THE VOICE OF THE CHURCH"

IEIRA



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MUTUAL IMPROVEMENT ASSOCIATIONS, DEPART-
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OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THIS NIGHT photograph of the Salt Lake Temple by Walter H. Ochse shows the imposing Gothic structure as it often appears during spring and autumn rain storms that so often come at times of General Conference. Begun April 6, 1853, and dedicated April 6, 1893, it remains an inspiring monument to the fortitude and vision of the early Saints whose first purpose in living was to worship God.

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Marba C. Josephson,
Associate Editor
George G. Morris, General Mgr.
Clarissa A. Beasley, Associate Mgr.
J. K. Orton, Business Mgr.

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah

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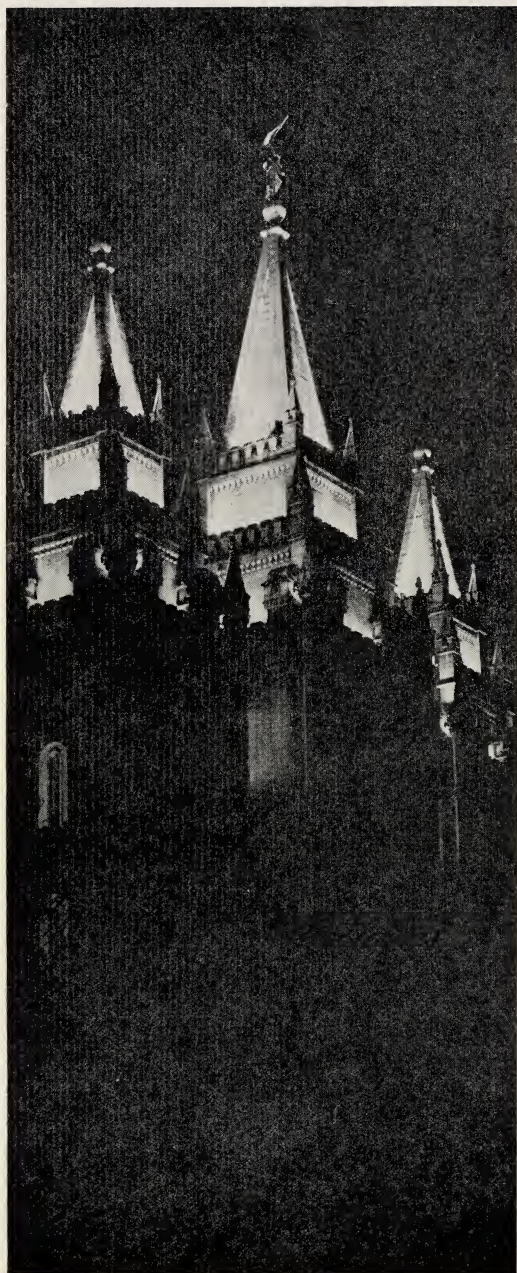


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Building a Temple

By Vesta P. Crawford

*F*ORTY years it took to build
This temple lifted high;
Forty years it took to rear
These towers to the sky!

*Think of endless labor
Needed for each stone,
Think of the mighty task
Men could not do alone;*

*Few tools the workers had,
For then the land was new—
Oh, this was magnitude
And sacrifice to do.*

*Yet here the temple stands,
A splendor in the sun,
Each topmost tower testifies
How well the work was done.*

.

*Yet is there work to do,
And still the builder's need—
Oh, let it not be said
We are but idle seed!*





ABOVE IS SHOWN A SMALL SECTION OF THE HOTEL STATLER BANQUET HALL IN DETROIT, TAKEN ON THE EVENING WHEN THE DELEGATES TO THE DEARBORN CHEMURGIC CONFERENCE ROSE TO THEIR FEET FOR THE SECOND TIME IN TWO DAYS TO APPLAUD AND CHEER PRESIDENT HEBER J. GRANT. (MAY 12 TO 14, 1936).

THE PRESIDENT HAS AN EVENTFUL YEAR

TO HIM, AND THROUGH HIM TO THE CHURCH, HAVE COME HONORS, OVATIONS, ACHIEVEMENTS, AND PROGRESS SUCH AS THE RECORD OF ONE YEAR SEEMS SCARCELY LARGE ENOUGH TO HOLD.

FOR MORE than half a century Heber J. Grant has been crossing and recrossing the lands and the waters on his life's mission of making friends for the Church and building faith within the Church. But during the last year—his eightieth year—his unparalleled activity seems to have been intensified rather than slackened.

Nearly a score of major trips east, west, north, and south, in addition to many short trips to nearby wards and stakes, have brought the President honors and ovations, and have brought the Church friends, recognition, respect, and encouragement.

At Dearborn and Detroit in May, at the Farm Chemurgic Conference, the nation's leaders in science and industry twice in two days singled him

PRESIDENT GRANT PHOTOGRAPHED IN THE CHICAGO SOUTH SIDE (UNIVERSITY) CHAPEL ON THE OCCASION OF THE ORGANIZATION OF CHICAGO STAKE, SUNDAY, NOVEMBER 29, 1936.



out for a rising ovation. (*The Improvement Era*, July, 1936.)

At French Lick, Indiana, by special invitation the President attended and addressed the Sixth National Training Conference of Scout Executives, on which occasion he was warmly received and generously introduced by Dr. James E. West. (*The Improvement Era*, August, 1936.)

Late July found the President in Alaska with seven of his ten daughters. (*The Improvement Era*, September, 1936.) On another trip, after this sea voyage, Church business in Canada took the President through Glacier National Park, the Waterton Lakes, Lake Louise and Banff.

Early August found the President at the Institute of Human Relations, Estes Park, Colorado (August 7 to 12), as an invited guest and speaker. Here the introduction by Dr. Frank Kingdon was in the nature of an apology for past slights to the Church, and

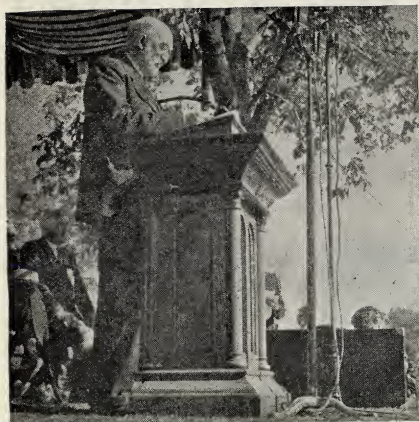
FROM A RECENT "MARCH OF TIME" SCREEN PRODUCTION SHOWING PRESIDENT HEBER J. GRANT AGAINST A BACKGROUND OF THE SALT LAKE TEMPLE.

eulogy for its present progress and achievements. (*The Improvement Era*, October, 1936.)

In late September from the Winter Quarters Cemetery in Florence, Nebraska, the President dedicated the Winter Quarters monument, and addressed a nation-wide NBC radio audience, and later the same day spoke before a distinguished gathering of friends and members in the Joslyn Memorial, Omaha, before departing for New York. (*The Improvement Era*, October and December, 1936.)

November 21, found this young octogenarian quietly observing his eightieth birthday with hosts of friends and with his large and devoted family. (*The Improvement Era*, November, 1936, and January, 1937.)

In late November he organized a



LEFT: THE PRESIDENT AT WINTER QUARTERS, FLORENCE, NEBRASKA, SEPTEMBER 20, 1936.

Addressing more than 2,000 distinguished guests assembled at the cemetery, and a nationwide audience over radio station W O W and the National Broadcasting Company.



ABOVE: PRESIDENT AND MRS. GRANT (SEATED) AND THE SEVEN DAUGHTERS WHO ACCOMPANIED THEM AS THEY SAILED THE SHELTERED SEAS, IN ALASKAN WATERS, ABOARD THE S. S. ALEUTIAN, JULY, 1936.

Standing, left to right: Mrs. George J. Cannon, Mrs. J. George Midgley, Mrs. Abby D. Boyle, Mrs. Wallace F. Bennett, Mrs. Willard R. Smith, Mrs. John H. Taylor, Mrs. Clifford E. Young.

stake of the Church in Chicago, accompanied by his son-in-law and daughter, Dr. and Mrs. John H. Taylor, who formerly directed the affairs of the Northern States Mission (*The Improvement Era*, January, 1937). From there the President's party returned by way of Omaha to attend a gathering of the nation's leading railroad executives and financiers, the occasion, the golden wedding anniversary of Mr. and Mrs. Carl R. Gray.

Early December found the President working with a staff of producers and photographers from the March of Time in the preparation of a news reel.

Vigorous appearances at general conferences have also marked his activity; and at the April, 1936, conference, he, with his counselors, appeared on the first American-European broadcast during which, for the first time in its history, and in one of the most significant events in its whole life, the Church spoke to the world as a Church in a general conference. (*The Improvement Era*, May, 1936.)

With the aid of his counselors and associates in the presiding councils of the Church, the launching of the Church Security program is another notable event in the President's eventful year—one which will likely go down in history as one of the greatest forward moves of the Church—temporally and spiritually. (*The Improvement Era*, May, June, November, and December, 1936; January, February, and March, 1937.)

Vigorous attention to Church interests, with all of the infinite detail involved, have still left the President time to go frequently to the House of the Lord, to care for his good health, to enjoy his family and friends, to organize new stakes, to dedicate several meetinghouses, to make scores of public appearances, to dispose of a vast

amount of correspondence, to project the building and select sites for two new temples, and to be human and pleasant and helpful to all of the hosts of men and women who make demands upon his time.

Such, in very brief, has been the President's eventful year—an asset, an example, and an inspiration to the Church!—R. L. E.

RIGHT: PRESIDENT GRANT AND HENRY FORD "TALK IT OVER" AT THE CHEMURGIC CONFERENCE, DEARBORN, (MAY 12 TO 14, 1936). "MR. GRANT AND MR. FORD HIT IT OFF SPLENDIDLY"—TIME, MAY 25, 1936.

BELOW: PRESIDENT AND SISTER GRANT AT THEIR HOME ON THE PRESIDENT'S EIGHTIETH BIRTHDAY. A FEW OF THE MANY FLORAL TRIBUTES SENT BY FRIENDS ARE ALSO SEEN.

BOTTOM: A GROUP OF THE PRESIDENT'S CHILDREN AND GRANDCHILDREN GATHERED AT THE FAMILY RESIDENCE ON SUNDAY, NOVEMBER 22ND.



IS THE SUPREME COURT USURPING POWER?

By ALBERT E. BOWEN

Attorney at Law and General
Superintendent of the Young
Men's Mutual Improvement
Association

SECTION 1 of Article I of the Constitution of the United States reads:

All legislative Powers herein granted shall be vested in a Congress of the United States which shall consist of a Senate and a House of Representatives.

The words "herein granted" in the foregoing "Article" are vastly important. They signify at the outset that bounds have been set; that the Congress may not roam at will all over the possible legislative domain, enacting whatever laws to it seem good, but that, on the contrary, its legislative powers are limited to those "granted" in the Constitution. In other Sections of the same Article are enumerated both the powers granted to and those withheld from the Congress. The prescriptions of the Constitution, therefore, become at once the measure and the limit of the powers vested in the legislative body which it created. That body has no powers whatsoever except those "granted" to it either in express terms or by necessary implication. The Constitution is the instrument which delineates the "grant," hence Acts of Congress must be tested as to their validity by the terms of the granting instrument. The question arises, who shall apply the test?

Obviously it would be a quite idle ceremony specifically to limit the powers of the Congress and then to leave it the sole judge of the validity of its own acts. Without some Constitutional mode of enforcing the restrictions imposed they might as well have been omitted. It does not comport with reason or the teachings of experience to suppose that prohibitions will be observed unless there is lodged somewhere the power to correct infractions of them. The members of the Constitutional Convention were wise enough to know this, and to effect the purpose they wrote into the Constitution the following provisions:



ALBERT E. BOWEN

Article III. Section 1. The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish.

Section 2. The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, and the Laws of the United States, and Treaties made, or which shall be made, under their Authority.

Article VI. Section 2. This Constitution, and the laws of the United States which shall be made in pursuance thereof; * * * shall be the Supreme law of the land.

Three things are to be noted from the foregoing provisions:

(1) All judicial power of the United States is vested in the Courts. Whenever therefore, occasion arises for the exercise of that power, it is the Courts that must exercise it. (2) The judicial power extends to all cases arising under the Constitution or the laws of the United States. Whenever a case arises, therefore, involving the Constitution or a law of the United States, the judicial power, which is wholly in the

"AN ELECTIVE DESPOTISM IS NOT THE GOVERNMENT
WE FOUGHT FOR."—Thomas Jefferson.

Courts, extends to that case. Now, the laws of the United States, as distinguished from the Constitution, are the Acts of Congress. It would seem irresistibly to follow that the authority of the Courts extends to an examination of the laws passed by Congress whenever a case involving them, or any of them, arises. (3) It is only when laws passed by the Congress are in "pursuance of," that is, in harmony with the Constitution, that they become part of the Supreme law of the land. If Congress in enacting a law exceeds its powers as defined and limited by the Constitution, then such law has not been made in "pursuance of," nor in harmony with the Constitution, hence is, of necessity, inferior to the latter and must yield to it whenever the two come into conflict in a case coming before the Court.

It must not be forgotten, either, that the jurisdiction of the Courts extends *only* to cases. Before they can act in the exercise of any of their powers, there must be a case brought before them. A case usually involves a controversy between two or more parties brought before the Court for determination. The Court, therefore, does not act on laws, as such, nor upon abstract principles or theories. It has no jurisdiction so to do. It can act *only* on cases.

LET us see how it may happen that a law passed by Congress may come into conflict with a provision of the Constitution:

The Constitution provides that Congress shall make no law abridging the right of the people "to petition the government for a redress of grievances." (Article I of the Amendments). Now suppose Congress should pass a law forbidding the filing of petitions with it, and prescribing a fine of \$5,000.00 for violation of that law. Then assume that a body of citizens do file such a petition and are by appropriate proceedings brought before the Court for punishment. They place

in their defense their Constitutional right to petition. The two contending parties, the Government on one side, and the offending citizens on the other side, rest their rights on conflicting laws, one the Constitution, the other an Act of Congress.

Now what is the Court to do? Obviously both alleged rights cannot be given effect. One litigant, the Government, exacts payment of the fine of \$5,000.00. The other, the citizens, resist because the supreme law of the land says they have done nothing wrong. Since the law of Congress is not in harmony with the Constitution, but is expressly contrary to it, it is inferior to the supreme law and must yield. It is clearly the duty of the Court in such case to declare the law in favor of the citizens who have exercised their right of petition and they must prevail, even though their adversary be the Government itself.

The Court by its ruling, it will be observed, has passively not passed upon the power of the legislative body to enact the law in question. It has merely decided the dispute between the two parties. It has done this by applying the law to the dispute. That is all there is to declaring a law unconstitutional. The matter is now here better stated than by Mr. Justice Sutherland in *Adkins vs. Children's Hospital*, 261 U. S. 525:

The Constitution, by its own terms is the supreme law of the land, emanating from the people, the repository of ultimate sovereignty under our form of government. A congressional statute, on the other hand, is the act of an agency of this sovereign authority, and, if it conflict with the Constitution, must fall; for that which is not supreme must yield to that which is. To hold it invalid (if it be invalid) is a plain exercise of the judicial power—that power vested in courts to enable them to administer justice according to law. From the authority to ascertain and determine the law in a given case there necessarily results, in the case of conflict, the duty to declare and enforce the rule of the supreme law and reject that of an inferior act of legislation which, transcending the Constitution, is of no effect, and binding on no one.

This shows how indefensible the complaint is that the Court, in refusing to enforce unconstitutional laws, is assuming legislative functions, or is refusing to cooperate and is thus thwarting the will of the people. It is not legislating in any sense of the word. It has no power so to do and has repeatedly disclaimed any such power. It has repeatedly and uniformly held that it has nothing to do with the wis-

dom or propriety of a legislative enactment, so long as it is within the scope of legislative authority. It acts, and can act, only when some litigant before it can show injury to himself resulting from a law which transcends Constitutional authority. Neither has it anything to do with cooperation or the popular will. It does not have any cooperative function. Its only business is

to decide rights between litigants. To do that it must find and declare whose cause has the sanction of law, and order its decision accordingly.

THE Supreme Court is not in a cooperative business. It is not one of a "team." No more unhappy metaphor could well be used than that which likens the three departments of government to a "three horse team." Nor could there be any more reckless disregard of the functions of the departments of Government under the Constitution than to use in respect of them such a comparison. It sounds pleasing to the ear but does not bear the test of logic or sound reason. Limitation was put upon the powers of Congress to legislate precisely for the purpose of preventing those clothed temporarily with power, and presumably representing majorities, from infringing upon the rights of minorities, for the time not in the exercise of power. Courts were created for the express purpose of protecting citizens against infringement of their rights by unauthorized exercise of power. When the Congress transcends the bounds of its authority it is the duty of the Court not to "team" with it. If it did so it would be derelict in its duty and unworthy of its office. In this connection Mr. Justice Sutherland¹ is quoted again:

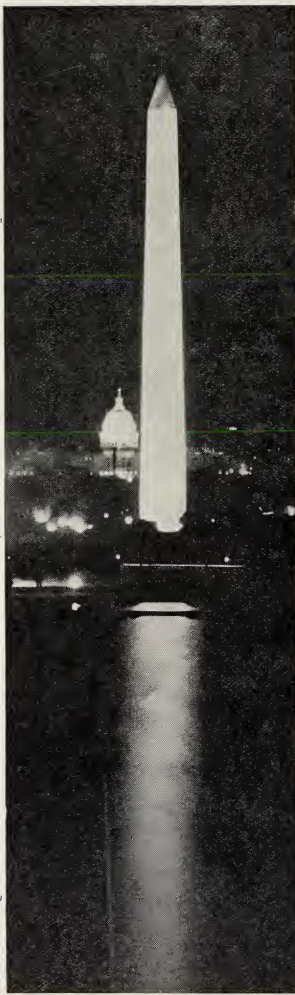
There is no other way by which in a democracy the weak can be safeguarded from the occasional injustices of the strong or the few effectually protected against the aggressions of the many. If these cardinal principles were not first of all fixed and determined and were not thereafter faithfully adhered to; if in the last analysis the most despised and unpopular individual might not have his case determined by the independent judgment of the court, uninfluenced by any consideration other than the learning and the conscience of the judge, standing with naked soul before God, this government, whatever it might be called, would be not an immutable government of law, but a fickle and inconsistent government of man.

In like tenor wrote the late Brigadier General Richard W. Young:²

Within the last year or so, we have had proposed for the first time the recall of judicial decisions by popular vote—this is revolutionary—an infamous proposition which, if adopted, would destroy the power of the courts to uphold the rights and immunities of the individual and would submit his rights to the determination of a partisan and passionate populace acting on the impulse of the moment. A vital

¹Address to American Bar Association, August 28, 1912.

²Address to Graduates, University of Utah, 1919.



WASHINGTON MONUMENT, WASHINGTON, D. C., SEEN IN LINE WITH THE NATION'S CAPITOL.

test of constitutional civil liberty is the inviolability of judicial decision and judicial tenure of office.

"If the courts are not vested with authority to declare acts of Congress unconstitutional, then there will be no check—absolutely no check on the despotism of the majority."

It would seem that it cannot fairly be open to question that the Courts have that right. And yet our modern critics, impatient of legal restraint, and hostile to everything that stands in the way of the immediate realization of their desires, do question it. They advance in support of their position two arguments: (1) That such power is not expressly conferred by the Constitution; (2) That it was sought in the Constitutional Convention to lodge that power with the Court and the Convention refused it, from which the conclusion is drawn that it was expressly intended the Courts should have no such power. Neither contention is tenable. The second of the two rests on a false assumption of fact.

It is true that the Constitution does not in express words say that the Court may pass upon the valid-

ity of the Acts of Congress, or, in other words, refuse to give them effect when in conflict with the Constitution itself. But, neither does the Constitution enumerate any of the powers of the Courts. It simply vests in them the judicial power of the United States, hence if the argument here being considered is to be extended to its logical conclusion, it would follow that the Courts could do nothing at all. The Constitution does not even say that they may enter judgments, or issue subpoenas to bring parties before them, or issue writs for the enforcement or execution of their judgments—powers which are inherent in the Courts because of their investiture with judicial power.

When the Constitution says that the judicial power of the United States is vested in one Supreme Court it is as clearly implied as if the express words were used, that it may do what Courts of the states then existing, or what Courts according to the usages of the common law, were recognized as having the power to do. The term "judicial power" had a well understood mean-

ing, and that meaning carried into the Constitution when it conferred the judicial power upon the Courts. It was clearly so understood by the members of the Convention. The State Courts, before the Constitutional Convention ever assembled, had exercised the power of declaring laws unconstitutional. There were in the Convention governors of states whose Courts had exercised that prerogative. There were also there attorneys and judges who had taken part in those very state cases. They knew that these powers were exercised by the Courts in virtue of their inherent powers as Courts.

IN all of the debates of the Convention it was assumed that the legislative branch of the government would be held in check by the interpretation of its enactments by the Courts. The same assumption was indulged during the debates in the State Conventions where the Constitution was ratified. Patrick Henry, Thomas Jefferson, James Madison, all declared this judicial power to be the safety provided against usurpation of undelegated authority by the Congress. The same is true of the debates in all the early Congresses. Men were there who had been in the Constitutional Convention and who had been in the ratifying Conventions of the states.

Not only was the right of the Court to exercise this power not questioned, it was specifically affirmed. In fact during approximately the first seventy or seventy-five years of our history under the Constitution, the complaints made against the Supreme Court were not that it exercised its power of declaring acts of Congress unconstitutional, but that it failed to do so and permitted Congress to enact laws beyond the scope of its powers, when in the exercise of its judicial function the Court should have refused to give such laws effect. This was true with reference to the Alien and Sedition laws, the laws creating a United States bank, and various other laws. It was the so-called Liberals and Radicals of that day who were loudest in their demand that the Court, through the exercise of its power, curb the Congress in its alleged practice of transcending the bounds of its Constitutional authority. It was the tyranny of the legislature that the framers of the Constitution feared, and that same fear actuated the peo-



ple who assembled in their State Conventions. The dominant purpose of all of them was to provide a check against the assumption of ungranted powers by the legislative body.

The reason for that fear is to be sought and found in the history and experience of the Colonies, which stretched back one hundred eighty years from the framing of the Constitution—a fact too often ignored. Its significance becomes more apparent if we stop to remember that over a quarter of a century more time elapsed between the founding of the Colonies in America and the framing of the Constitution than has elapsed between that latter event and the present day. For more than one hundred years the Colonies had been, at least intermittently, in controversy with the British Parliament respecting its authority to legislate for them. The quarrel culminated in the Revolutionary War.

The memory of that long dispute, and of the oppressive acts of Parliament under which they had suffered and smarted, was fresh when the delegates from the newly formed states met to frame the Constitution. They were determined that no legislative body of their creating should be given such unlimited powers as might bring again upon them the ills which they had fought a war to escape. The careful limitations upon the powers of Congress embodied in the Constitution can be understood, and those limitations interpreted, only through a knowledge and understanding of the history out of which they grew.

With respect to what amounts to a contention that an express statement of the power is necessary to its existence it is interesting to note that while its critics urge that the Court has not the power in question, because not expressly conferred, they at the same time demand that the Congress shall make a law increasing the number of Judges comprising the Supreme Court. Nowhere in the Constitution is there any word giving the Congress this power, and yet the right of Congress to exercise it is calmly asserted. It would be as consistent to say that in enacting such legislation the Congress was usurping power as to say that the Court in testing the validity of an Act of Congress by the measure of the Constitution is usurping power.

I have said that the members of the Constitutional Convention, as

well as of the State ratifying Conventions, understood that they had given the Courts authority to pass on the Constitutionality of Acts of Congress. Let me give a specific instance of that:

When the Constitution was written it had to be submitted to State Conventions for ratification where it was hotly debated. Every one of its provisions was subjected to minute scrutiny and analysis. A series of essays was written by Madison, Jay, and Hamilton in exposition of its provisions, which subsequently were collected and published under the title "The Federalist." In number 78 of these essays is contained this exposition:

The complete independence of the courts of justice is peculiarly essential in a limited Constitution. By a limited Constitution I understand one which contains certain specified exceptions to the legislative authority; * * * Limitations of this kind can be preserved in practice no other way than through the medium of the courts of justice whose duty it must be to declare all acts contrary to the manifest tenor of the Constitution void. Without this, all the reserves of particular rights or privileges would amount to nothing. * * *

There is no position which depends upon clearer principles than that every act of a delegated authority, contrary to the tenor of the commission under which it is exercised is void. No legislative act, therefore, contrary to the Constitution can be valid. To deny this would be to affirm that the deputy is greater than his principals; that the servant is above his master; that the representatives of the people are superior to the people themselves; that men acting by virtue of powers may do not only what their powers do not authorize, but what they forbid. * * * The interpretation of the laws is the proper and peculiar province of the courts. A

Constitution is in fact, and must be regarded by the judges, as a fundamental law. It, therefore, belongs to them to ascertain its meaning, as well as the meaning of any particular act proceeding from the legislative body. If there should happen to be an irreconcilable variance between the two, that which has the superior obligation and validity ought, of course, to be preferred; or, in other words, the Constitution ought to be preferred to the statute, the intention of the people to the intention of their agents.

In light of these clear statements it is hard to understand how it can seriously be contended that it was not the intention of the Conventions to give the Courts the power to refuse effect to laws which violate the provisions of the Constitution. But, it is said, the contention is justified upon the ground that it was proposed in the Convention expressly to give the Courts this power and the proposal rejected. The argument would have merit if it were based on fact. It happens, however, to be destroyed because based upon a false premise. It was proposed in the Constitutional Convention to give the judges a joint veto power with the president on the acts of Congress. This the Convention refused to do. That is a widely different thing from refusing to give the power judicially to construe acts of Congress according to constitutional provisions. To have given them the veto power would have been to give them legislative power, and one of the strongest arguments urged against giving the judges this power was that it would be inconsistent to have them thus take part in the enactment of legislation which later, as judges, they would be called upon to interpret, showing clearly that it was understood that the judges would interpret the acts of Congress when involved in cases coming before them. The veto power is the power to prevent a bill before the Congress from ever being enacted or becoming law. With that the judiciary has nothing to do. It functions only when a case involving an act of Congress comes before it.

In conclusion, I think it may safely be said that the Supreme Court is not usurping power, but is acting strictly within the limits of its authority when it refuses in any case before it to give effect to an Act of Congress which contravenes the Constitution of the United States. This conclusion flows from the language of the Constitution itself. It

(Concluded on page 268)



CHURCH SECURITY

RETROSPECT INTROSPECT PROSPECT

By HAROLD B. LEE

*Managing Director of the Church
Security Plan and President of
Pioneer Stake*

MUCH HAS BEEN DONE; MUCH MORE REMAINS TO BE DONE IN THE CAUSE OF TEMPORAL INTEGRITY AND INDEPENDENCE.



Wide World Photo—from the New York Times
PRESIDENT HEBER J. GRANT, (RIGHT), DISCUSSING CHURCH SECURITY WITH HAROLD B. LEE, (LEFT), MANAGING DIRECTOR OF THE CHURCH SECURITY PLAN.

APRIL, 1937, marks the conclusion of the first year of the Church Security Plan, which was announced to the Church assembled at the April Conference in 1936.

In this brief article it will be our purpose to state clearly the nature of this program, its purposes and objectives, to review some of the accomplishments, and to define some steps that must be taken in order to achieve the goal of "Church Security".

WHAT IS THE CHURCH SECURITY PLAN

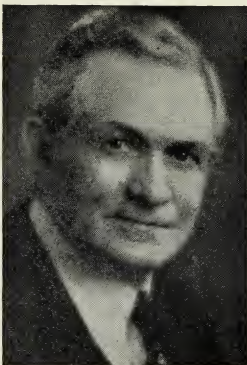
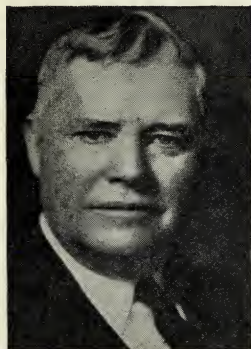
BY NOW it is clear to the minds of most people that the Church Security Plan is not something new to the Church; neither does it contemplate a new organization within the Church to carry out its purposes; but rather it is the expression of a philosophy that is as old as the Church itself, incorporated into a program of stimulation and co-operation to meet the demands of

Church members in the solution of present-day economic problems. The words "Church Security" describe the underlying hope of our leaders in this program, rather than name a movement separate and distinct from the already established organizations of the Church.

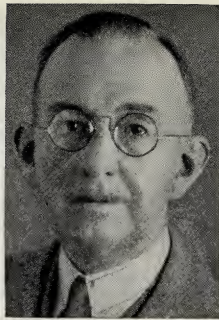
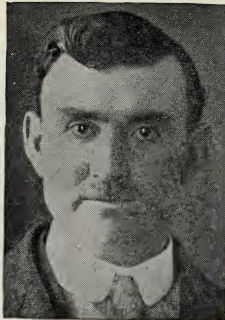
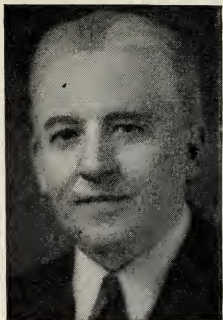
The following excerpts from addresses made at various times by members of the First Presidency breathe the spirit and power directing the present movement toward the establishment of permanent security:

"It is my testimony to you that President Grant was inspired to begin this work and this plan, and it stands on an equality with any of our Church organizations. And, furthermore, just as these organizations have grown and developed, with the experience and needs of the people, and so are not what they were at the beginning, so will this plan grow and develop and if the time comes when we do not need it, we will not use it, but until that time comes this will be a permanent thing."—President J. Reuben Clark, Jr., Special Meeting Stake Presidents, October, 1936.

"This Church Security Program has not come up as a mushroom over night. It is the result of inspiration and that inspiration has come from the Lord. Satan's emissaries would like to see it fail. Those who have selfishness in their hearts would like to see it fail, but it is not going to fail, you mark that, because it is right."—President David O. McKay, Salt Lake Regional Meeting, February, 1937.



PRESIDENT J. REUBEN CLARK, JR., AND PRESIDENT DAVID O. MCKAY, FIRST AND SECOND COUNSELORS, RESPECTIVELY, IN THE FIRST PRESIDENCY, WHOSE EFFORTS, COORDINATED WITH THOSE OF PRESIDENT GRANT, HAVE BEEN DIRECTED IN THE INTERESTS OF CHURCH SECURITY.



With the inspiration of this movement attested to by such witnesses as coming from divine sources, any Latter-day Saint who believes in the principle of continuous revelation cannot fail to heed the call of the prophets "to set up a system where the evils of the dole will be abolished and where independence, thrift, industry, and self-respect can again be established among our people." (Official Statement, President Grant, October, 1936.)

In a world of fears and anxieties occasioned by feelings of insecurity resulting from a world-wide economic depression, the word of the Lord comes as a beacon to point the way to safety:

"Arise and shine forth, that thy light may be a standard for the nations; And that the gathering together upon the land of Zion, and upon her stakes may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth." (D. & C. 115:5.)

Applying the meaning of that declaration to this program, well might the Lord have said to His people, "I have caused you to be organized into stakes of Zion that you might provide a defense, a refuge, and a protection for my people."

Hardly had the announcement of the program been made to the membership of the Church until press dispatches carried the news to the entire country and there immediately appeared numerous articles in the world's greatest newspapers; some made exaggerated and erroneous statements, but others gave accurate



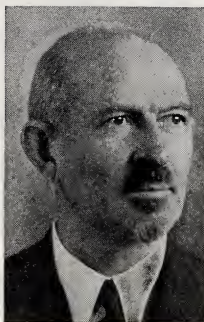
MEMBERS OF THE GENERAL COMMITTEE ON CHURCH SECURITY.

Left to right: Melvin J. Ballard, Chairman, representing the Council of the Twelve; Mark Austin, Campbell M. Brown, Stringham A. Stevens, Henry D. Moyle and William E. Ryberg. Harold B. Lee, Managing Director and a Member of the Committee, is pictured with President Grant, on the opposite page.

A SCENE FROM ONE OF THE CENTERS OF WOMEN'S CHURCH SECURITY ACTIVITY.

From Wide World Photos, New York Times





PRESIDING BISHOP SYLVESTER G. CANNON, WITH HIS COUNSELORS, BISHOP DAVID A. SMITH, (LEFT), AND BISHOP JOHN WELLS, (RIGHT), WHO, WITH THE FIRST PRESIDENCY AND THE GENERAL COMMITTEE, ARE DIRECTING THE CHURCH SECURITY PLAN AND ASSUMING RESPONSIBILITY FOR ITS FURTHERANCE.

and carefully written explanations of the proposed plan. In the *New York Times* there appeared an editorial that began with the caption, "The Mormons Show The Way Out". There followed, a brief description of the Church organization and its proposed program and closed with this significant statement:

"And if in this program, the Mormon Church can demonstrate its ability to look after its own members, it will have made the greatest contribution to the world in this generation."

Erroneously some papers announced that the Church proposed to transfer all Church members from government relief to Church relief. The more far-reaching objective is clearly stated by President Grant in an official statement at the opening session of General Conference, October, 1936:

"Our primary purpose in organizing the Church Security Plan was to set up a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people. The aim of the

Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

Any activity or project which tends in the direction of "helping the people to help themselves" to a position of security is in harmony with the great objective of the plan.

HOW FAR HAS THE CHURCH PROGRESSED TOWARDS THE REALIZATION OF THESE OBJECTIVES?

HEEDING the call of the leaders, stake presidents have joined themselves together as regional councils to develop genuine teamwork, to discuss common problems, to provide the most economical system possible for collection and distribution of commodities through

FALL PREPARATION FOR THE SPRING PLANTING, UNDER THE CHURCH SECURITY PLAN

common storehouses, and to make preparation for the meeting of emergencies that might arise within any given region.

As one stake president reported—"We haven't produced much to show for our labors, but in our stake every man, woman, and child has had something to do in our program in canning, quilting, gardening, wood-cutting, and farming; our ward and stake committees are all organized and are functioning so that we would have the experience necessary to meet any emergency that might arise"—so have others yielded to the spirit of co-operation, until today, after less than one year of effort, there is more sympathetic understanding and cooperation manifested than it was thought possible to expect in so short a time.

The payments of fast offerings and tithing have doubled and trebled in many cases, and many have contributed liberally in special donations of money, land, and commodities.

Through the activities of ward employment committees, 2,210 per-





SHOWING THE RESULTS OF WOMEN'S ACTIVITY IN A TYPICAL STAKE, UNDER THE CHURCH SECURITY PLAN.

sons have been assisted in finding jobs in private industry and at least 16,867 more have worked on various projects under the Church Security Plan up to December 31st, 1936, as indicated by incomplete reports from seventy-six stakes.

In the regional and stake storehouses, twenty-four in number, up to the present thousands of pounds of food-stuffs and pieces of clothing, bedding, etc., have been stored and distributed by order of Relief Society sisters and ward bishops. Generosity and unselfishness, coupled with loving and untiring volunteer labor on the part of Relief Society mothers, with brethren of the Priesthood cooperating, have made possible the rendering of assistance to 23,004 members of the Church, seventy-six stakes reporting.

The following list of projects that were carried forward this last year by Priesthood quorums, Relief Society organizations, and ward and stake units, will serve to indicate the diversity and immensity of the program:

1. Canning
Beef and Mutton
Fruits and Vegetables
2. Drying
Corn, Beans, Peas
Fruits

3. Sewing
Remodeling men's and boys' coats and suits
Remodeling women's and girls' dresses, house dresses, aprons
Making men's shirts, ties, underwear, sleeping garments
Making layettes
Rugs
4. Farming
Wheat, sugar beet seed
Beans
Potatoes
Beets
Vegetables and fruits
5. Shoe repairing and making
6. Logging and wood-cutting
7. Coal mining
8. Garment manufacturing
9. Ladder-making
10. Buildings
Recreational halls and gyms
Remodeling buildings
Assisting distressed families in remodeling and building homes
Ward chapels
Renovating and redecorating
Beautification projects
Storehouses and root cellar construction
11. Temple clothing manufacture
12. Cement building block manufacture
13. Sorghum and molasses manufacture
14. Furniture repair and manufacture
15. Toy repair and manufacture
16. Wool pulling
17. Community hospitalization and medical treatment
18. Cooperative commercialized home-building
19. Mattress manufacture
20. Storehouse storage and distribution
21. Community rehabilitation
22. Reclamation and dam construction
23. Vocational training of boys
24. Manufacture of spray and disinfectants
25. Mine development work
26. Temple projects for elderly people
27. Occupational training of girls
28. Manufacturing and assembly of tractors for all-purpose farm work.

ANOTHER EXAMPLE OF THE TYPE OF THING WOMEN ARE DOING, UNDER THE CHURCH SECURITY PLAN.



PRESIDENT LOUISE Y. ROBISON, (TOP), FIRST COUNSELOR, AMY BROWN LYMAN, (CENTER), AND SECOND COUNSELOR, KATE M. BARKER, (BOTTOM), WHO, AS THE GENERAL PRESIDENT OF THE NATIONAL WOMAN'S RELIEF SOCIETY ARE RENDERING DISTINGUISHED SERVICE TO THE ADVANCEMENT OF THE CHURCH SECURITY PLAN.

WHAT OF THE FUTURE IN THIS PLAN?

WITH A year of experience and observation behind us and with the light of inspiration pointing to the future, there are clearly defined five steps which must be taken to bring about the security so much desired.

First Step

There must be no idleness in the Church. Today with the fruits of idleness ripening on every hand into indolence, infidelity, and rebellion, it is well to take heed to the voice of the Church as expressed by one of our leaders:

"There is no curse equal to the curse of idleness. It destroys the man, the group, the people, or the nation, who suffer under it. Now, in saying that, I am not wishing to reflect upon those who are involuntarily idle, who cannot find anything to do. Idleness, I repeat, is a curse which destroys whoever is subject to it."—President J. Reuben Clark, Jr.

Viewed from another angle, the idle person of the present must be provided with the opportunity of rendering some service of which he is capable so that if and when he needs assistance it may be given not as a dole to sustain him in idleness but as a partial compensation for the work he has done or the services he has rendered that we may not "grind down the faces of the poor" with merciless alms-giving.

So, with these considerations in mind, the plan must begin with opportunities provided in quorum, ward, or stake projects for all to find a place to labor best suited to his abilities and his experiences. The more productive that labor on projects can be made, the more economically sound is the program.

Second Step

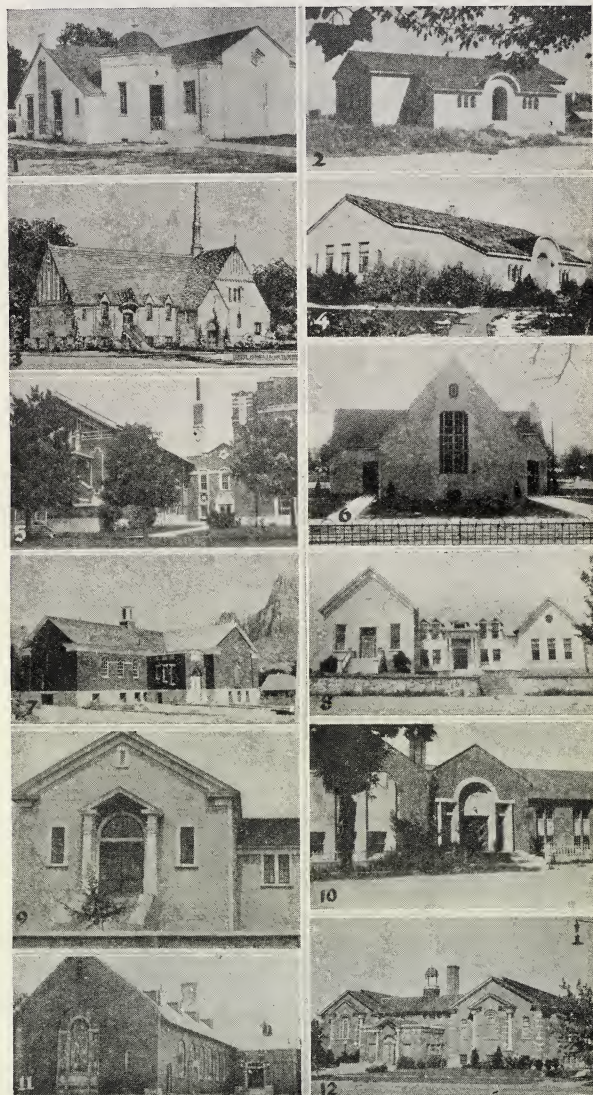
We must learn the lesson of self-sacrifice.

The fulness of this principle was explained to the rich young man by the Master as recorded in the Bible in answer to the query as to what must be done in order to gain eternal life: If thou wilt be perfect go and sell that thou hast and give to the poor, and come and follow me.

The goal set for 1936 to raise at least an average \$1.00 per capita fast offering was not attained, although there was a great increase. The drive to achieve that goal must continue throughout this year, not alone because of the need for the

Pictorial Record—Current Church Building Program

Including many new and several remodeled buildings.



1. AUGUSTA BRANCH CHAPEL, SOUTHERN STATES MISSION; 2. DESERET STAKE OFFICE AND SEMINARY BUILDING, DELTA; 3. MILWAUKEE BRANCH CHAPEL, NORTHERN STATES MISSION; 4. SHARON STAKE OFFICE AND SEMINARY BUILDING, SHARON STAKE; 5. OGDEN TWELFTH WARD, MT. OGDEN STAKE; 6. COLUMBIA BRANCH CHAPEL, SOUTHERN STATES MISSION; 7. SPRINGDALE WARD CHAPEL, ZION PARK STAKE; 8. MANILLA WARD CHAPEL, TIMPANOGUS STAKE; 9. BENCH WARD CHAPEL, BANNOCK STAKE; 10. BEAVER WEST WARD CHAPEL, BEAVER STAKE; 11. JEFFERSON WARD CHAPEL AND RECREATION HALL, WELLS STAKE; 12. OGDEN TWENTIETH CHAPEL AND RECREATION HALL, OGDEN STAKE.

money that will thus accrue, but to enable the Church as a whole to receive blessings that come from fasting and the payment of fast offerings. For so the Lord has promised to those who are faithful in keeping this law:

"Then shalt thou call and the Lord shall answer,
Then shalt thou cry, and He shall say,
'Here am I.'"

The payment of tithes and special donations in addition, from those who are financially able, must be encouraged that there might be "meat in the Lord's storehouses" for those who may need.

"As long as suffering and want exist, the citizens of the Kingdom of God are under obligation to do all in their power to relieve them. The greater their resources, and influence, the greater is their responsibility."—*Life and Teaching of Christ.*

Success in this program will be measured not only by what has been done to help members of a community to help themselves, but by what each individual, each ward, and each stake can give beyond its own needs.

Third Step

We must master the art of living and working together.

The present movement has been referred to as a "war against idleness, a war against depression, a war against social enmity." We are fighting to establish brotherhood and cooperation.

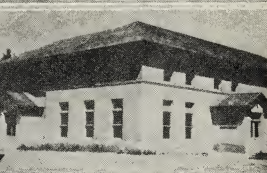
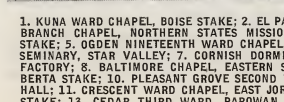
What an army the Church has with which to wage such a war!

Sub-divided into fifteen regions the one hundred and eighteen stakes of the Church are grouped together in units to make more effective and economical the program of that region, by better understanding and team-work, with the stake presidents acting as an advisory regional council. Within each of the 1080 ward groups will be found the real "soldiers" with the "guns and ammunition" necessary to wage a successful "war". Here ward Bishops, Priesthood quorum representatives and the women's Relief Society presidents must regularly plan the attack.

Reaching into every corner of the Church, are organized quorums of the Priesthood: 118 High Priests quorums with 20,214 members, 220 Seventies quorums, with 13,621 members, 611 Elders quorums with 53,198 members, 850 Priests quo-

Pictorial Record—Current Church Building Program

Including many new and several remodeled buildings.



1. KUNA WARD CHAPEL, BOISE STAKE; 2. EL PASO WARD CHAPEL, ST. JOSEPH STAKE; 3. MILWAUKEE BRANCH CHAPEL, NORTHERN STATES MISSION; 4. SPRINGVILLE FOURTH WARD CHAPEL, KOLOB STAKE; 5. OGDEN NINETEENTH WARD CHAPEL, WEBER STAKE; 6. STAR VALLEY STAKE OFFICE AND SEMINARY, STAR VALLEY; 7. CORNISH DORMITORY, BENSON STAKE—MADE FROM AN OLD SUGAR FACTORY; 8. BALTIMORE CHAPEL, EASTERN STATES MISSION; 9. HILLSPRING WARD CHAPEL, ALBERTA STAKE; 10. PLEASANT GROVE SECOND WARD, TIMPANOGOS STAKE CHAPEL AND AMUSEMENT HALL; 11. GREGGENT WARD CHAPEL, EAST JORDAN STAKE; 12. THIRTIETH WARD CHAPEL, PIONEER STAKE; 13. CEDAR THIRD WARD, PAROWAN STAKE.

rooms, 820 Teachers quorums, 1351 Deacons quorums, with a total membership of 79,953—a mighty army of 167,000 "soldiers" organized and officered and supported by an equal army of Relief Society sisters whose ordained mission is to "provoke the brethren to good works in looking after the wants of the poor in each quorum, and searching after objects of charity, etc."

Wonderfully organized, but greatly in need of training, they must master the art of living and working together.

This mastery can come only from drill and intelligent practice in solving the many and complex problems that confront every organized group in the Church.

In 1937, great effort will be made to create at least one project for each quorum of the Priesthood as well as ward, stake, and regional projects. "Church Security" will not be developed unless each group finds some problems to solve and then sets out as a unit to find the solution.

Fourth Step

We must practice a greater brotherhood in our Priesthood quorums.

"Let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?"

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine." (Doctrine and Covenants Section 39:25, 26.)

Priesthood has been defined as the "authority given to man as act for God." This must apply to temporal things as well as to spiritual matters. Priesthood quorum members must search out the distressed and "act for God" in fulfilling the promises made to those who have been faithful in the payment of fast offerings and tithing and in living "unspotted from the sins of the world."

It would appear that in reality, the Church Security Plan, actually began more than five years ago with the organization of the four standing committees in each Priesthood quorum, and to just the extent that these committees have been organized and have functioned, just to that extent has a measure

Pictorial Record—Current Church Building Program

Including many new and several remodeled buildings.



1. BALTIMORE CHAPEL, EASTERN STATES MISSION; 2. SAN FRANCISCO WARD CHAPEL AND RECREATION HALL, SAN FRANCISCO STAKE; 3. HEYBURN WARD CHAPEL, MINIDOKA STAKE; 4. INTERIOR SAN FRANCISCO CHAPEL; 5. OGDEN SIXTH WARD CHAPEL AND RECREATION HALL, OGDEN STAKE; 6. AURORA WARD CHAPEL, NORTH SEVIER STAKE; 7. YALECREST WARD CHAPEL, BONNEVILLE STAKE; 8. OGDEN NINTH WARD, MT. OGDEN STAKE; 9. YUBA CITY WARD CHAPEL, GRIDLEY STAKE; 10. MARYSVILLE WARD CHAPEL AND RECREATION HALL, SOUTH SEVIER STAKE; 11. HINCKLEY WARD CHAPEL, DESERT STAKE.

of security for quorum members been effected.

How long would six members of an Elders' quorum be unemployed where the other ninety were em-

ployed, if the Personal Welfare committee had constantly in mind their unemployed brethren?

If quorum members fully realized

(Concluded on page 260)



JOHNNY STEVENS' SERMON

By J. M. JENSEN

Brigham Young University

NEXT TIME JOHNNY STEVENS SPOKE, I DETERMINED THAT

I WOULD LISTEN VERY ATTENTIVELY FOR SOMETHING OF GREATER SIGNIFICANCE THAN "DUCK-QUACKING"—AND I FOUND IT—IN A SERMON THAT IS STILL GROWING.

"I'D JUST as soon hear a duck quack as to listen to Johnny Stevens preach."

Such was the criticism voiced of John Stevens' preaching and incidentally of the Bishop's plan of calling the various Elders of the ward, in turn, to occupy the pulpit at the Sunday evening meetings.

John Stevens was a queer little man with amusing mannerisms, and was not considered a competent speaker even according to the modest standards of the Provo Second Ward; but he had a simple straightforward honesty and a brusque directness of speech that commanded respect for him as a man. I remember as a boy calling on him on one occasion for a contribution to the ward missionary fund. His answer was characteristic.

"Ann," he said, addressing his wife, "there's fifty cents on top of the cupboard; give it to Brother Jensen. He 'asn't time to stop and talk, and neither 'ave I." And off he went to tend his cows and chickens.

Coming as it did after the excuses and vague promises of others, Johnny Stevens' remark had for me the ring of eloquent sincerity. When, therefore, not long thereafter, I heard a man many years my senior comparing Johnny Stevens' sermons

with the quacking of a duck, I felt in my soul a sharp protest. I made no answer to the critic, but determined, when John Stevens should again be called on to speak at the ward meeting I would listen very attentively for something of greater significance than duck-quacking.

A few weeks later the opportunity came. "Well, well, 'ere I am again," John began his sermon, and the congregation smiled. Looking over to the choir at one side of the stand he made some remarks to the singers, and then, turning to the other side, said something to the brethren at the Sacrament table. The bishopric next received his attention. Turning around to them he made a few comments for their benefit.

The smiles of the congregation became more pronounced, and some of the boys giggled. During these maneuvers I had followed every word attentively, trying to get something worthwhile, but was about to give up in despair, when suddenly the speaker shot out with something that, according to my boyish vernacular, hit me squarely between the eyes. Here it is: "Brethren and sisters, what a blessing it is that I am not perfect; just think how big your faults would look in my eyes if I were."

I felt that my faith in Johnny Stevens had been vindicated. The more I milled his sentiment over in my heart and mind, the more I found in it; eventually I saw in it a homely presentation of the underlying prin-

ciple of the parable of the Pharisee and the Publican who went up to the temple to pray.

Since that night I have heard many eloquent sermons, most of which—perhaps because I didn't put forth sufficient energy to get and to hold—have left no trace behind. But though it is many years since Johnny Stevens was gathered to his fathers, his sentiment is still with me, ever green and growing.

Nor is it simply a mental concept; it has become a part of my everyday life. Often, when I find myself severe in censuring the actions of others, some action or imperfection of my own looms before me, and I become more charitable. One little incident may serve as an illustration.

On a Sunday evening, not so long since, as I was, myself, on my way to speak at a ward meeting, I passed two boys standing at the corner of a block. When I was half way across the street, a snowball came whizzing and struck me in the back. I sustained no physical hurt, but my dignity was sorely wounded, and I was about to whirl around and deliver a scathing invective, which would no doubt have greatly delighted the boys, when there flashed through my mind the memory of several snowballing escapades of my youth and an accompanying application of John Stevens' philosophy to the situation. I held my peace and proceeded on my way with resumed tranquillity.

Johnny Stevens' sermon is still growing.

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ESTABLISH UNIT OF MORMON CH
Heber J. Grant (right) of Salt Lake City, president
church, and Bryant J. Hinckley at service in chapel at
awood avenue yesterday when a state, com
diocese, was set up.

THE CHURCH IN THE NEWS

FOR THE Church, the past year has been marked by a warm and generous reception in the world's leading periodicals. Not only has more space been given to the "Mormon" way of thinking and living, but the very nature of the publicity has been such as to leave little to be desired.

Slander, historical falsehood, and the wilful misconceptions of other decades have been conspicuous by their absence. The press has become aware of the true character of the principles and practices of this Church and people, and with characteristic fairness and good news sense, has undertaken to inform the reading public of the facts without bias, prejudice or distortion.

The Church Security Program has been particularly well treated—perhaps because thinking men have realized that if a scattered and diversified community of three-quarters of a million people can work out their social and economic problems without "doling" and "boondoggling" and placing a mortgage on the future, there may be something in it worth observing, for this nation and for other nations.

This attitude has characterized the press in our own communities, in the nation at large, and in foreign countries. The Church has been wholesome front page news for America—and beyond.

Excerpts typical of thousands of press comments are quoted herewith:

Time says:

Last week the Chemurgicians assembled for their second Dearborn Conference. More than 1,200 representatives turned up for the three-day session, about four times as many as last year. Indeed, the Conference had to be transferred from the Dearborn Inn to the Book-Cadillac Hotel in Detroit. Next to Henry Ford, the most distinguished guest was Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints. "I am here to learn," said that venerable Mormon leader.

"Mr. Grant and Mr. Ford hit it off splendidly. . . ."

May 25, 1936, p. 73.

The Detroit Evening Times says:

The oldest delegate to the second Dearborn confer-

ence of agriculture, industry, and science, is also its most entertaining speaker. . . .

He is Heber J. Grant, 79-year-old president of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church. He comes from Salt Lake City, Utah. . . . May 13, 1936.

The Detroit News says:

SCIENTISTS HEAR PROPHET
Mormon Leader Here on Their Invitation

As men who believe they hold the key to the future of science, industry and agriculture gathered in high councils here today, there came among them a prophet of another kind, one whom eight hundred thousand persons look upon as privileged to hear the voice of the Almighty.

He is Heber J. Grant, Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. . . . May 12, 1936.

The Salt Lake Tribune Says:

"ENEMIES WITHIN OUR GATES"

"There is both reason and logic in the recent pronouncement of the Mormon Church against communism. The statement is more than a religious document because it warns of a menace that drives at the very foundations of American life. Communism has nothing in common with the Mormon Church or any other, this government or any other, this people or any other. It is an enemy to religion, to freedom, and to civilization.

"The warning of the First Presidency is timely and to the point. . . . July 8, 1936.

David Lawrence, noted columnist and editor of the *United States Daily*, recently released to the nation's press a story, an excerpt of which we publish from the *Boston Transcript*:

. . . it is significant that in *The Improvement Era*, official organ of the Mormon Church, is reproduced conspicuously in its August issue extracts from a recent speech by President Heber J. Grant before the Boy Scouts of America in which he referred to the following "declaration of belief regarding governments and laws in general" adopted by unanimous vote of the general assembly of the Mormon Church on Aug. 17, 1835. . . .

The *New York Times* devoted a full page in its rotogravure section of Dec. 6, 1936, to a pictorial account of the Church Security Program and other large metropolitan dailies have done likewise. Associated Press and other wire services have carried frequent favorable releases to their members.

Smoot Depledge Time Waster

Former Utah Sen
at 75 Says People
Sleep Far Too M

SALT LAKE CITY, Jan. 10.—Heber J. Smoot, thirty years a senator and now exclusively a "worker," at the start of his eighty-fifth year today told a group of people who "sleep too much" that "There are many ways to live, but forty hours a week is the right or nine hours a day is the former Senate dean's idea. "That is deplorable waste of the most precious resource."

SIX HOURS ENOUGH

"A person in perfect health can work ten, twelve, fourteen hours a day, a week or even more than six months."

Smoot, who observed his eighty-fifth birthday Sunday, said most of his life has been spent in the principles of "plenty of sleep and not too much sleep." "I have found that sleeping a long period as a rule is the best thing of the Senate Finance Committee he often worked as long as twenty out of the two hours, he said.

"But I'm getting old and my energy is tapering off a little," he smiled. Tall, white-haired, energetic, he could pass for a man of 60 years.

ADVICE TO YOUNG

For the nation's young men, Smoot suggested the following principles:

"Keep busy. Keep clean. Have high ideals. Remember that idleness is the devil's workshop. Eat good foods. Avoid hot drinks. Avoid touch intoxicating liquor."

Mormon Welfare Drive Closes Needy of Sect From Relief

Head of Church Society
Pledges Expansion
of Aid Program.

President Heber J. Grant, who today will close his eighty-fifth year, announced that the welfare program of the Mormon Church, which has been in operation for many years, will be expanded to include the needy of all nations.

He said the program was developed as a result of the study of the needs of the world's poor, and that it was the duty of the Church to help them.

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Off Reliant Now After Campaign

Head of Church's Welfare
Agency Says Expansion
of Plan Is Likely

President Heber J. Grant, who today will close his eighty-fifth year, announced that the welfare program of the Mormon Church, which has been in operation for many years, will be expanded to include the needy of all nations.

Give Not He But Help

Only War Helps
variety of the J.
The Prices of

TRAVELING L.D.S. MISSIONARIES FROM U.S.A. ORGANIZATION PATTERNED AFTER WORLD RENOWNED MORMON TABERNACLE CHOIR

ADMIT ONE. SILVER COLLECTION.

FRIDAY, NOVEMBER 1936

RADIO

National "Daily Express"
Nov. 15, 1936, Northern
Edition

1211 a.m.—Daily Service
12:15 p.m.—Mormon Personal for Parents and
12:30 p.m.—The Queen's Look. Your Children's
1:00 p.m.—The Queen's Look. Your Children's

NEWS, SEPTEMBER 21

AMERICAN SINGERS

ENTERTAIN BURNLEY TON IN BRANCH

The Burnley-Blanch of The H was
named last Wednesday evening by the
Mormon Church, situated at the Church
in Burnley, Lancashire, England, and
singing Burnley. The program consisted
of a variety of songs, hymns, ballads,
and well-known songs.

...Lord-Glass Matter,
New York, N. Y.

Mormons Soon to Open Storehouses for Needy

By The Associated Press
SALT LAKE CITY, Oct. 28.—Bounteous storehouses, filled in a program to take all unemployed members "off relief," will be opened to the needy Nov. 1 by Latter Day Saints Church.

The "budget system" will go into general distribution of food, clothing and medical supplies to about 15,000 persons reported eligible for aid.

A dozen strategically situated storehouses were crammed with preserved food and home-made clothing throughout the Summer. The church created work project and ward-farms, those employ receiving certificates redeemable in goods.

A similar program is planned for next year.

Church Security Meeting Here

Thousands of persons are expected to attend the church's security meeting here.

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From the world's most widely circulated magazine comes this editorial:

THE SATURDAY EVENING POST



FOUNDED A. D. 1728

PUBLISHED EVERY SATURDAY BY

THE CURTIS PUBLISHING COMPANY

INDEPENDENCE SQUARE

PHILADELPHIA, PENNSYLVANIA, U. S. A.

WESLEY WINANS STOUT, EDITOR

W. H. NEALL, GRAEME LORIMER, E. N. BRANDT,

MARION V. REINHARD, RICHARD THURLESEN,

MARTIN SOMMERS, Associate Editors

W. THORNTON MARTIN, Art Editor

L. B. KRITCHER, Associate Art Editor

PHILADELPHIA, MARCH 6, 1937

THE GOAL OF SELF-SUPPORT

The Mormons took stock of their church household in October, 1935. They found that 17.9 per cent of the entire church membership was receiving relief, 16.3 per cent from governmental units and 1.6 per cent from the church itself. The church authorities declared that from 11,500 to 16,500 of the 84,460 members on relief "either did not need it or had farms that might, if farmed, have kept them off relief."

The church announced, in April, 1936, that it was setting up a relief program, or rather a security program, of its own. The Latter-day Saints did not attempt the impossible. It was not their purpose to take members off WPA projects, although members were urged to be "scrupulously careful to do an honest day's work for a day's pay." But the church did propose to take its members off direct relief, and announced, in October of last year, that it had done so.

Brigham Young, the famous leader of the sect, once said that experience had taught him that it is "never any benefit to give money, food, clothing or anything else, out and out, to man or woman, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. To pursue a contrary course would ruin any community and make them idlers."

In the early days of the church, many works, including walls which still surround important buildings in Salt Lake City, were erected to make employment. By last August, the Mormons had organized many work projects of their own, and had many more planned. Their program included new temple construction, new colonies and new irrigation districts.

Large gardening, canning, preserving and sewing

projects were set up. Central storehouses for supplies were arranged for, and members were paid for their work in supplies which they needed. The overhead was exceedingly small, because most of the administration was of a volunteer nature. Larger contributions from members able to make them financed purchases of supplies, equipment and land.

The Mormons feel that they pioneered a new land, conquered the desert, and that, with such a heritage, it is a disgrace for any substantial portion of their membership to be on a public dole. They have done not only their country but themselves a great service.

The Lancashire (England) Daily Post says:

"Asking for no collections, investing all their meetings with a spirit of cheerfulness, seventeen young men—sixteen American and one Irish—are spending a month in Preston engaged in missionary work. These missionaries of the Church of Jesus Christ of Latter-day Saints were formed in June of this year into the Millennial Chorus, the first organization of its kind to be established during their church's century of missionary work."

The church has at present about two thousand missionaries in various parts of the world. Mostly young men, they voluntarily give two or more years of their lives in service abroad, and then return to take up their former occupations. Mr. Robert S. Stevens and Mr. Richard D. Rees, members of the Chorus, told a *Lancashire Daily Post* reporter that considerable self-sacrifice was often involved, as the missionaries receive no salary or expense from the church, and have to live on such money as they or their parents can provide."

The Catholic Worker says:

"We suggest that our Catholic laymen cull a few pages from the record of the Church of Latter-day Saints. It is a bitter tale that we must swallow, and brewed by Mormon hands. It may be hard to take a lesson in Catholic Charity and sociology from non-Catholics, but we trust that in the future we can afford to play 'hokey.' November, 1936."

Of a missionary quartet, radio stations say:

TO WHOM IT MAY CONCERN:

It is indeed a great pleasure to introduce to you an outstanding quartette, known as "The Fireside Four."

This organization has performed over this station with great success, and if you have an opening for an exceptional program of gospel as well as semi-classical selections, you will find the "Fireside Four" a musical treat for your listeners.

Our best wishes accompany the "Fireside Four" wherever they may go.

Yours very truly,
Radio Station WFBG
Roy Thompson, Managing Director.

TO WHOM IT MAY CONCERN:

The Fireside Four quartette broadcast several programs over WSYR which in Syracuse. We were well pleased with their artistic performance and will be glad to have them on our schedule should they again return to Syracuse.

Fred R. Ripley, Program Director.

—R. L. E.

Mormons Relieve Brothers Without State Assistance

Teach Catholics Lesson in Personalist Way to Help Poor

Mormons are personalist! Mor-

...the Church of Jesus Christ of Latter-day Saints...

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Mormons

'Stake'

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A permanent local Mormon church, known as "stake," which crosses diocese or synod in will be...

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A local unit or 2,000 communicants, organized by members of the Mormon Church in the...

Members of the church, their descendants, compelled to attend the...

MORMON

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(Picture on back page) The 118th "stake" of the Mormon Church of Latter-day Saints was established today afternoon by Bishop...

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Report 2,000

In Area

Chicago (AP)—The Mormon Church reported that it had 2,000 members in the area...

RELIC

Stake No. 118

Last week the Prophet of the world's 745,334 Mormons celebrated his 80th birthday. Hal-

tributes as having one of the most successful Mormon Improvement life and works, President...

of the Church at after-day Saints arrived from business bent. Those who live in and around the city were also helped by Mormon...



GENERAL AUTHORITIES OF THE CHURCH AND MEMBERS OF THE GENERAL COMMITTEE GATHERED TO DISCUSS CHURCH SECURITY—REPRODUCED FROM A RECENT MARCH OF TIME SCREEN PRODUCTION.

"TIME MARCHES ON" WITH THE CHURCH SECURITY PLAN

"TIME's" newsreel men—a crew of skilful sound news producers and recorders—spent the major part of two weeks in December in Utah. Their primary purpose for being here was to secure an authentic newsreel story on the "Mormon" Church Security Plan—a subject that is well to the fore on the world's newsfront. The result was an eminently newsworthy picture, informative and entertaining—skilfully photographed, skilfully edited—dealing with Church traditions, personalities and projects. Here is the story as *Time's* screen editors told it to the nation's theatregoers—a story of the "Mormon" way of doing things:

(Narration.)

Voice of Time: In the Western vastness of the United States is a region strangely like the Holy Land—the State of Utah. Utah's Dead Sea is the Great Salt Lake. Like the mountains of Judea are her purple hills. To three quarters of a million people throughout the United States, Utah is a Holy Land. For here in Salt Lake City—beside a river called Jordan—rise the spires of a New Jerusalem—the Church of Jesus Christ of Latter-day Saints—the Mormon Church.

Governing the Mormon Church with the aid of Twelve Apostles and a Council of Wise men, is the venerable Mormon Pontiff, eighty year old Heber Jedyd Grant.

President Grant: Individual aggressiveness, thrift, industry, and independence have built our Church.

Voice of Time: Best-known Mormon institution is the three-hundred voice Tabernacle Choir.

"TIME's" NEWSREEL MEN SPENT WEEKS IN UTAH TO BRING TO THE NATION A COMPREHENSIVE AND WELL EDITED STORY ON THE "MORMON" WAY OF DOING THINGS.

(Choir Sings.)

Voice of Time: Fundamental doctrine of the Mormon faith is that every member shall be self-supporting and, by paying one-tenth of all he earns as a tithe to the Church, prove his own devoutness and make the Church itself independent. With its funds shrewdly invested in gilt-edged securities, with its ablest advisers guiding Zion enterprises in wide fields of business and finance,

the Mormon Church today is financially strong, its members the wealthiest churchgoers in the world.

Foundation of this Christian religion is the Book of Mormon—regarded as a supplement to the Bible. Enshrined on the Temple spire is the Angel Moroni, who, a

A SCENE OF WOMEN'S ACTIVITY UNDER THE CHURCH SECURITY PLAN—FROM THE "MARCH OF TIME."



century ago, the pious believe, revealed the Book of Mormon, inscribed on golden plates, to a New York farm boy, Joseph Smith—founder of the faith—originator of Mormon polygamy, a practice abandoned forty years ago.

Smith's successor, Brigham Young, led the early Mormons to Utah, lies buried near the Church.

Preserved nearby is Utah's first house, and around the Temple is an old wall built by the Church in the depression of 1853, to make work for unemployed Mormons.

As depression stalked the land, Heber Grant and his advisers found that one-sixth of all U. S. Mormons were idle and on relief. In Salt Lake City, Mormon leaders discuss ways to end the idleness they believe is sinful.

President Grant: We must find a way to help our unemployed people help themselves.

Voice of Time: Soon adopted by the Church is an ambitious ecclesiastical relief plan. Thousands of Mormon men, taken from State and Federal relief rolls, are put to work raising food.

Opened in Mormon wards or parishes are Mormon stores where workers are paid, not in cash, but with all the food, medicine, and fuel needed by their families. To care for Mormon women taken off relief, Church workshops are opened where new garments are made by thousands, and old clothing is repaired. With the first crops harvested and stored, other Mormon women, working by hand to create more jobs, can and preserve half a million quarts of food. Through the Church's work, 20,000 Mormons are taken off Government relief.

News of the Mormon success arouses nation-wide interest, evokes comment from such prominent Churchmen as Catholic Editor Father John LaFarge.

LaFarge: I think it's excellent. I think it would be a wonderful thing if all the churches were in a position to take care of their own unemployed, materially as well as spiritually.

Voice of Time: At relief homes, Mormon officials call again and again, offering in return for work an adequate living.

Man: I'd rather get my Government check, that's money, and I can do what I want with it.

Voice of Time: At Church headquarters, high-ranking Mormon official, J. Reuben Clark, Jr., is thoroughly aroused.

President Clark: The problem of the indifference and unwillingness of men to work



ABOVE: PRESIDENT HEBER J. GRANT, (RIGHT), AND SECOND COUNSELOR DAVID O. MCKAY, DISCUSSING CHURCH SECURITY—FROM "THE MARCH OF TIME."



RIGHT: PRESIDENT J. REUBEN CLARK, JR., FIRST COUNSELOR IN THE FIRST PRESIDENCY, DISCUSSING CHURCH SECURITY IN NEW YORK WITH STAKE OFFICIALS—FROM "THE MARCH OF TIME."

is vastly more far-reaching than membership in any church. Our free institutions cannot live if we shall try to support great groups of men in idleness.

Voice of Time: And today with one hundred new employment projects under way, the Mormon Church faces a problem as vexing to them as it is to Federal Relief Administrators. But, determined to make its own shirkers go back to work, Mormons are confident that they will soon overcome this newest problem, preserve the rugged vitality, which, in a single century has transformed their struggling pioneer band into a mighty Church—great, rich, and powerful.

Time Marches On!

THIS screen version of the March of Time, officially known as No. 6, Vol. 3, was included with two other short but comprehensive subjects—"Conquering Cancer" and

"Midwinter Vacations," the latter of which focussed attention on Sun Valley Lodge, Idaho.

"Mormonism—1937", which was *Time's* official title for the Security Plan treatment, included striking and unusual photos of Great Salt Lake, Salt Lake Valley, a map of Utah, downtown Salt Lake City, the temple, the tabernacle, the choir, tithepayers in the Bishop's office, Zion's Savings Bank, Z. C. M. I., Angel Moroni, Joseph Smith, Brigham Young's Grave, temple wall, street scenes, store scenes, storehouses, most of the General Authorities and Security Committee, and close-ups of all the First Presidency.

This picture is being shown throughout the civilized world, and a copy of the film will remain in the possession of the Church, according to word received in the office of President J. Reuben Clark, Jr., from Mr. J. R. Wood of the *March of Time*.—R. L. E.

GENERAL SECURITY CHAIRMAN AND THE PRESIDING BISHOPRIC AT A "ROUND TABLE CONFERENCE" ON CHURCH SECURITY—FROM THE "MARCH OF TIME."

Left to right: Elder Melvin J. Ballard of the Council of the Twelve, Bishop John Wells, Bishop David A. Smith, Presiding Bishop Sylvester Q. Cannon.



The OUTLAW of NAVAJO MOUNTAIN

The Story of Posey, Last Pah-Ute Outlaw

By ALBERT
R. LYMAN



FIELDING K. SMITH

THEY SPRANG AT EACH OTHER
LIKE MAD TOM CATS, EACH
ONE SETTLING HIS CLAWS IN-
TO THE FLESH OR THE HAIR
WITH VICIOUS TENACITY.

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey), the central character of this story, was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitsael, a son of the ousted Navajos, was Posey's most bitter enemy. Frequent raiding parties between the two tribes and the killing and plundering of unsuspecting travelers, cattlemen, and ranchers, resulted in complications that forced the Pah-Ute deserters to rejoin their tribe. In the midst of this tense situation in 1879 a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. The feud between Posey and Bitsael continued, in gambling games and in subtle and secret warfare. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of a smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "skunk," and so referred to him. The Pah-Ute tribe, loosely organized at best, broke up into factions when a common enemy was not threatening. During one such period of disorganization, Toorah, Posey's beloved, disappeared with her brothers and all Posey's searchings for her were vain. Finally, Posey consulted Thales Haskel and was told his luck would improve if he quit lying, stealing, and marauding. Doubtfully, and as a last resort, Posey did try the suggested remedy half-heartedly. Mysteriously one night in an isolated place he heard Toorah's voice and saw her footprints but was rewarded with no sight of her. Posey finally secured vague information concerning Toorah's whereabouts and came stealthily upon Poke's camp to find Toorah bound and guarded by squaws, her brothers being absorbed in a card game at a nearby camp. After skirmishing with dogs and squaws Posey released Toorah and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to surlily compromise. The gambling game that had made possible Posey's escape with Toorah resulted in some killings and Poke needed horses, food and protection, which Posey agreed to secure for him, which agreement he fulfilled by theft. Posey now entered upon the most recklessly happy part of his life. Many of his enemies were appeased or otherwise disposed of; Toorah was his own; and in the frequent interchanges of gambling, theft, and treachery, he seemed to keep even, or better than even, with his traditional enemy, Bitsael, the Navajo. His big worry was Haskel's warning to him and his people that tragedy would overtake them unless they abandoned their evil ways. Haskel's "medicine" had overtaken some of Posey's enemies and friends, and this fact made a fleeting impression on his mind—but only fleeting.

CHAPTER X—DUCKIE

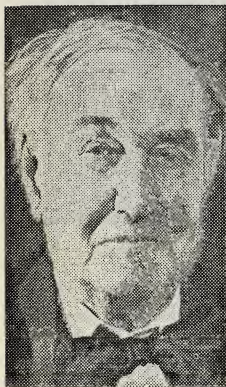
POSEY'S loftiest ideal of dash and power was a horse, a creature able to pass all competition and disappear as a doubtful speck on the far-away hill. He visualized a brute which could strike fire from the rocks with its steel-shod hoofs and slip like an arrow into the distance. He knew the barbarous secret of extracting from a cayuse every calory of strength tucked away under its yellow hide.

The super-gun, the unusual knife, the skin-em-all mustang—it was in terms of these things that thought had worn its ruts in his mind since childhood days at Navajo Mountain.

Next to the honor of having the best horse was to have the glory of having got it by stealth or by cunning, that is by stealing it or winning it in duckie. Both ways had their charms and their dangers.

(Continued on page 269)

LIFE BEGINS AT 80, WHY RETIRE AT 70, WHEN THERE'S STILL WORK TO DO?



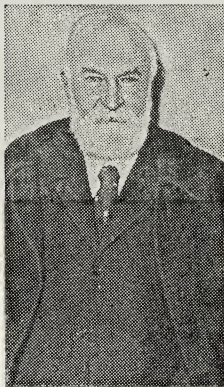
OPIE READ, 84

Mellow memories of the 52 books he has written only spur this popular author on as he continues work on the book which will be his 53rd. "So long as a man dreams, he is a creating being," muses the friend of Mark Twain, Eugene Field, and Theodore Roosevelt.



PRINCE KIMIMOCCHI SAIONJI, 88

Last of the genero, the famous elder statesmen who have stood for many years at the elbow of the emperor of Japan, this venerable man is still consulted and his counsels heard whenever there is a government crisis in Nippon. He has been a factor in all Japan's modern history.



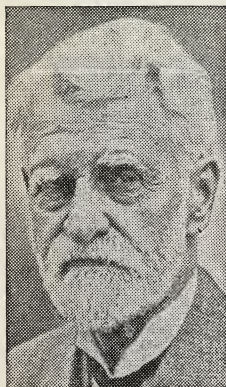
DR. ADOLPH LORENZ, 82

The sensitive, searching hands of this Austrian surgeon have brought relief and soundness to many a crippled child during his lifetime of practice, and his still-merry eyes brought hope with them. Though he still practices, he is just completing his autobiography.



FRANK B. KELLOGG, 80

Climaxing a long career in politics with the most ambitious effort to outlaw war that has ever been made, in the international treaty which bears his name, this statesman is still a keen student of the relationship between nations, and contributes his experienced comments on them.



AMBROSE SWASEY, 90

At his desk every working day when he is in Cleveland, this outstanding manufacturer of telescopes, optical goods, and precision machine tools looks ahead to the setting up this summer of his largest telescope at the McDonald Observatory in west Texas.



HEBER J. GRANT, 80

Active head of the Church of Jesus Christ of Latter-day Saints (Mormons), whose 600,000 members are scattered all over the world, this patriarch has helped direct its most recent accomplishment, to take care of its own people without recourse to public relief.



ANDREW W. MELLON, 82

Industrialist, financier, public servant, this life-long collector of art masterpieces is today in the course of donating his unsurpassed gallery of paintings to the nation as a nucleus of a national collection. He is still active in the management of one of the world's great fortunes.



GEORGE BERNARD SHAW, 80

His sharp tongue scarcely dulled by the years, this most acute of the playwrights of the beginning of this century still manages to throw an occasional shock into interviewers and readers, and his English home is still a mecca for all hunters of the literary lion.

(Reprinted by Courtesy of The Helena Independent)

PROGRESS in the MISSIONS

BRITISH MISSION
MILLENNIAL CHORUS,
BELFAST, IRELAND,
DECEMBER 4, 1936.

Seated left to right:
George L. Shupe, Rich-
ard G. Smith, Theron L.
Lahrum, Bertram T.
Willis, Leonard L. Mol-
fit, Harold P. Moseley,
and Clyde L. Barra-
clough.

Standing, left to
right: Dudley M. Lea-
vitt, Anderson Moyes,
Robert S. Stevens, Lau-
rel L. Pugmire, Burt
Keddington, David C.
Thomas, Norman H.
Roberts, and O. Clifford
Merrill.

This picture, with an
extensive story, ap-
peared as a three-col-
umn spread in the
"Birmingham Evening
Dispatch," December
19, 1936. These mis-
sionaries have traveled
throughout the mission
and have been paid for
radio appearances.



THE OLD TRUTHS ARE STILL THE SAME, BUT MISSIONARIES FIND THAT NEW WAYS MUST BE ADOPTED TO BRING THEM TO THE ATTENTION OF BUSY, INDIFFERENT PEOPLE. NEW CONDITIONS GIVE RISE TO NEW METHODS OF SPREADING TRUTH IN A MODERN WORLD.

APPROXIMATELY nineteen hundred missionaries of the Church of Jesus Christ of Latter-day Saints are now preaching the Gospel among the nations of the world. Youthful, eager, intense, they are ever on the lookout for more effective methods of making the Gospel of Jesus Christ significantly attractive to increasing numbers of people.

Such varied activities as basketball, sports meets, banquets, traveling quartets and choruses have been sponsored by the various missions. The results have publicized and popularized the name of "Mormon" and all that it stands for. These varied methods have opened new doors and won new friends to a religion which encourages physical, mental, cultural, and social activities as correlatives to the spiritual and moral qualities. Reports of these accomplishments have appeared from time to time in the pages of *The Improvement Era*.

In the United States various



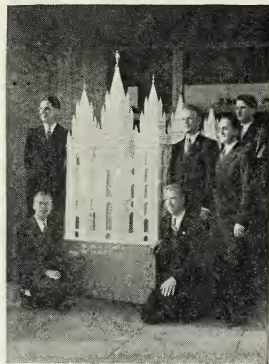
ABOVE: BASEBALL IN THE BRITISH MISSION

Harry Holland, Campaign Manager of the National Baseball Association, London, chatting with members of the L. D. S. Team.

LEFT: NEW ZEALAND MISSION

Book of Mormon exhibit, during Hui Tau (annual conference) held at Tamaki, Hawkes Bay, New Zealand. Many investigators are reported to have taken an active interest in this exhibit which stressed the origin of the Polynesian races.

methods have been utilized. The radio has been an ever-effective tool in America. In the Eastern States Mission, a new venture brought great response. The organization of "The Fireside Four," a quartet with an accompanist and a publicity director, was able to reach in a cultural way people never before touched by our message. Exhibits, reading rooms have also aided advancement of the work in the Northern



ABOVE: CALIFORNIA MISSION-SAN DIEGO FAIR EXHIBIT WITH MODEL OF SALT LAKE TEMPLE

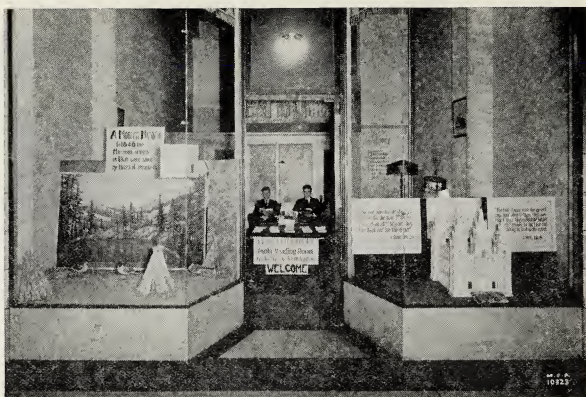
Reading from Left to Right: Knelling, Elder Kenneth G. Pierson, Elder James S. Arrington; standing, Elder Francis J. Springer, Elder Fred E. Singley, President Fred L. Thompson, Elder Arthur M. Mortenson.



States, the Texas, and the California Missions, as well as in far-off New Zealand.

In the British Mission different methods of approach have stimulated inquiries that will undoubtedly bear a rich harvest of converts. Baseball was the first innovation which captured British fancy, both in England and in South Africa. When the track meet was held in connection with the June M. I. A. Conference in England, the events called forth favorable comment from Britishers. The latest accomplishment is the great work done by the Millennial Chorus, a group of fifteen young men, who have sung their way through England into Ireland to a prized B. B. C. radio contract.

In the German-Austrian Mission, basketball has captivated the hearts of the Germanic peoples. Through the ability of the renowned and respected Mormon basketballers, the popular American sport is rapidly becoming known in many sections of Germany. The proved ability of the Mormon missionaries in this field

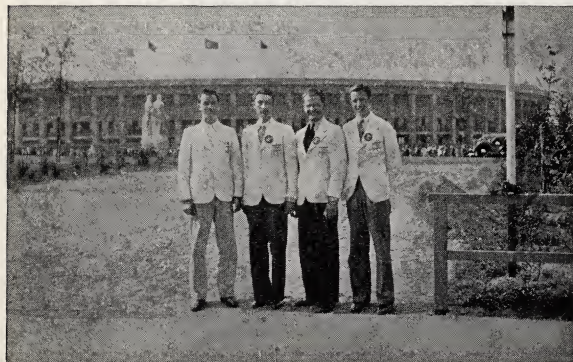


NORTHERN STATES MISSION
—A MORMON READING ROOM AND EXHIBIT, PLANKINGTON ARCADE, MILWAUKEE, WISCONSIN.

CZECHOSLOVAK MISSION:
BOOK OF MORMON EXHIBIT ON THE MAIN STREET OF THE CAPITAL CITY, PRAGUE.



EASTERN STATES MISSION—THE "FIRESIDE FOUR" AND THEIR ACCOMPANIST
From left to right: Elmo Kirkham, Salt Lake, Bass; Marvin Bertoch, Magna, Utah, Director and Baritone; Marlin Fisher, Salt Lake City, Second Tenor; and Max B. Smith, Lehi, Utah, First Tenor; at the piano, Grant Cook, Tremonton, Utah. In civic clubs, churches, lodges, and public gatherings the universal appeal of good music was the "open sesame" for these Eastern States Missionaries.



resulted in four of them being chosen as qualified Olympic judges for basketball in the international Olympiad.

In the Swedish Mission, the work is progressing rapidly. As a result of the missionaries' efforts, new avenues of publicizing the work have been made available. The *N. Y. A. Daglight Allehanda*, a

LEFT: GERMAN-AUSTRIAN MISSION—GERMAN MISSIONARIES SERVING AS OLYMPIC JUDGES

The four missionaries were fitted out in white official uniforms and are shown above, from left to right: Edward C. Judd (Salt Lake City), Vinton W. Merrill (Idaho), Jerome J. Christensen (Salt Lake), Charles A. Perschon (Salt Lake).

Stockholm newspaper, recently carried a three column feature on the "Mormoner," using pictures of the Salt Lake Temple, the Prophet Joseph Smith, and President Heber J. Grant.

In all the missions, new impetus has gone forth to make missionary work better conform to modern methods of approach. On foot, by bicycle, automobile, train, horseback, and boat, Latter-day Saint missionaries are carrying their message of truth, happiness, and light to the world, by direct word of mouth, by radio, by sports and social activities, by motion picture and illustrated

lecture—and by their living example of the Gospel's efficacy.—*M. C. J.*



ABOVE: ON THE COPENHAGEN FERRY, SWEDISH MISSION M. I. A. CONFERENCE.

BELOW: CALIFORNIA MISSION. EXTERIOR VIEW OF THE L. D. S. EXHIBIT AT AMERICA'S EXPOSITION, SAN DIEGO.

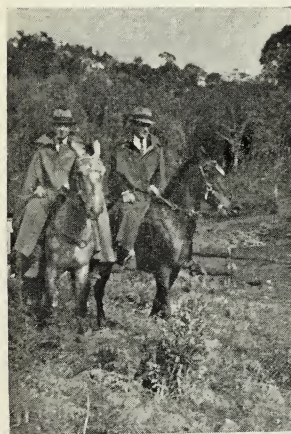


BRITISH MISSION TRACK MEET HELD IN CONNECTION WITH M. I. A. CONFERENCE; THOMAS I. WATKINS OF LEEDS, IN ACTION, HIGH JUMP, W-MEN SPORTS MEET, ENGLAND.



ABOVE: GERMAN-AUSTRIAN MISSION: MISSIONARIES OF THE FRANKFURTER DISTRICT WHO HAVE BEEN CONDUCTING A LECTURE TOUR ENTITLED "DOWN PIONEER TRAILS."

From left to right: John N. Gardner, Clark J. Gubler, Armin H. Durtschli, Wilford A. Kowallis, Emil Herzog, Elmer L. Smith, and Alvie S. Larsen not present at the time the picture was taken.)



BRAZILIAN MISSION: TWO MISSIONARIES ON HORSEBACK, READY FOR INTERIOR TRAMPING, AND PREPARED FOR TROPICAL RAINS; ELDERS SAM C. RUDD, (LEFT); VERN G. TAYLOR, (RIGHT).



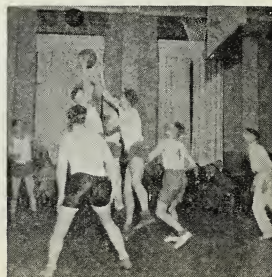
LEFT: M MEN-GLEANER BANQUET, BERLIN, GERMANY.

BELOW: GERMAN-AUSTRIAN MISSION—IN ACTION ON THE BASKETBALL FLOOR.

Extreme left: Charles J. Persch, Salt Lake; immediate foreground (in black trunks): La Von Earl, American Fork. Guarding the "shooting" man: (left) Donald L. Snedeker, Thornton, Idaho; (right) Thomas J. Curtis, Salt Lake. Referee: Melvyn M. Cowan, Salt Lake.



GERMAN-AUSTRIAN MISSION, SHOWING A REAR VIEW OF THE "MORMON" QUINTET WITH WORD "MORMONEN" ON SWEAT-SUITS



CHURCHWIDE PROGRESS OF THE MISSIONS AND THE MEN THAT DIRECT THEM

1. Australian	Thomas D. Rees	8. Northwestern States	Preston Willey	15. Texas	El Ray L. Christiansen	22. Argentine	W. Ernest Young	29. Swiss-German	Philomen M. Kelly
2. Japanese	Hitler C. Robertson	9. California	Nicholas S. Perry	16. Northern States	Ernest S. Hinckley	23. Argentine	Ralph S. Howells	30. Swedish	Gustave O. Larsen
3. Chinese	Emile C. Dunn	10. North Central States	Wilfred W. Richards	17. Eastern States	James M. Kirham	24. European Mission	Richard B. Lyman	31. Danish	Alma L. Petersen
4. Tongan	William W. Wadsworth	11. Western States	Joseph J. Hayes	18. East Central States	Brant S. Hinckley	25. British	Joseph J. Cannon	32. South African	LeGrand P. Bickman
5. Samoan	Thomas L. Woodbury	12. Central States	Elas S. Woodgriff	19. Canadian States	Le Grand Richards	26. French	O. F. Ursenbachi	33. Czechoslovak	Wallace F. Praman
6. Tahitian				20. Eastern States	Den B. Colton	27. New Zealand	A. Richard Peterson	34. Palestine-Syrian	

Transpose the positions of numbers 3-5 and 13-16



LOOKING TOWARD CHURCH-WIDE BEAUTIFICATION

By IRVIN T. NELSON

WHEN our pioneer forefathers were confronted with accepting starvation, or providing the material necessities of life, President Brigham Young counseled his people thus:

Study order and cleanliness . . . adorn your city and neighborhood . . . build beautiful cities in which may be found . . . every tree, shrub and flower that will flourish in the climate to make our mountain home a paradise . . . make your homes lovely . . . let your houses nestle beneath the cool shade of trees and be made fragrant with the perfume of flowers . . . this will make us happy . . . every improvement that we make not only adds to our comfort but to our wealth.

Food, shelter, and clothing—these have always been man's necessities, but when the Lord created man "a little lower than the angels," He also created in him a more urgent need. His spirit too must be nourished in order that he might not forget the Home from whence he came. "Man shall not live by bread alone." President Young, being a great spiritual leader and community builder, recognized, in the face of pressing material needs, these higher necessities. It was not enough that they should have houses; these houses must be homes. Communities were to be made up not merely of streets and fences and buildings but they were to possess a charm, an individuality, a soul. And so President Young, among other things, counseled his people to "study order and cleanliness," to "adorn" their neighborhoods.

We of this generation find plenty of reason to consider carefully the counsel of this pioneer leader. Beyond the individual aspect, which is most im-

IRVIN T. NELSON, of Salt Lake City, who landscaped the cemetery at Winter Quarters and other major projects, and whose work in landscape gardening has received nationwide recognition, here presents the first in a series of brief articles urging the beautification of Church, community, and private property—a project which has the wholehearted endorsement of the Church Security Committee, and which it is hoped will become a major Church-wide activity.

portant, we observe a great need for improvement in our homes and communities. A Churchwide Clean-Up Campaign and Beautification Program would do much for us as a people! The world is coming to our doors. Tourists by the hundreds of thousands pass through our communities. Our ideals and industry are judged largely by the appearance of our streets, fences, yards, and buildings. Beautiful avenues of trees leading into our communities or public buildings and homes adorned with lawns, shrubs, trees, and flowers will preach the Gospel quite as effectively as words. This visual approach will be another avenue through which we can reach the people of the world with our teachings.

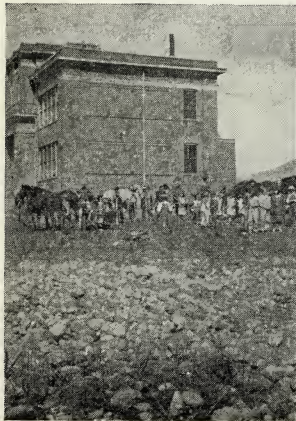
The economic and social changes of the last four years have placed at our disposal much leisure time. A garden presents a worthwhile challenge for those "unoccupied" hours—here is to

be found healthful recreation in the open air; here too is a challenge for the most active mind. It was J. J. Levison who said:

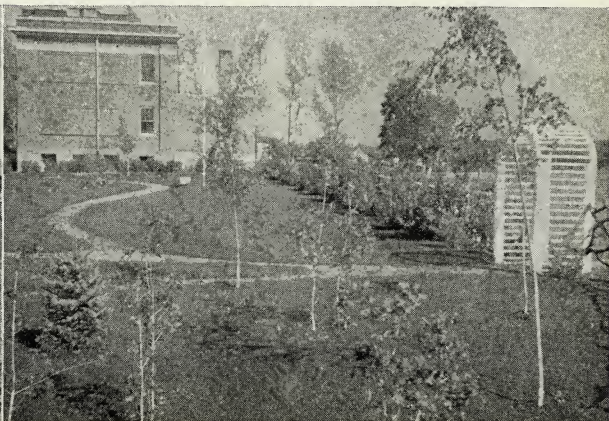
Everybody ought to plant something—a tree, a bush, or a flower. It adds to the richness of life. Watching it grow brings an interest in nature, in the sun and the rain. I have seen a poor man tending a shrub he had planted in his dooryard, and getting more pleasure out of it than if he owned a show place; and I have seen a rich man more concerned over a little diseased two-dollar bush he had set out with his own hands than he was over all the rest of his estate.

An improvement campaign in our communities would provide highly desirable make-work projects for the Church Security Program. Under intelligent leadership large amounts of labor could be used in a most commendable manner. The cash outlay for such projects need not be large. By using all the agencies at our command the cost of any project could be reduced to a practical minimum.

The accompanying pictures, "Before" and "After" show only a part of the improvements in an L. D. S. community where the people cooperated to create order and beauty. Over \$3,000 in materials and labor was donated by the people. The entire project cost about \$4,500.00, only \$672 of that amount was in cash. The social as well as the individual benefits of this project cannot be enumerated. Cleanliness, order, and beauty became active community ideals.



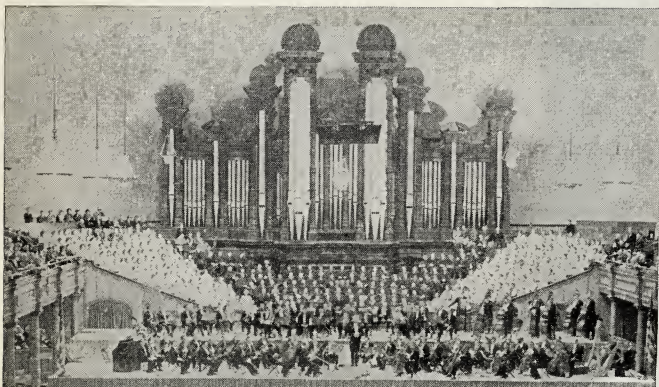
BEFORE



AFTER

THE TABERNACLE CHOIR

IN PROSPECT AND REVIEW



THE MORMON TABERNACLE CHOIR APPEARING WITH LEOPOLD STOKOWSKI AND THE PHILADELPHIA SYMPHONY ORCHESTRA, MAY, 1936.

THE Salt Lake Tabernacle Choir's eighth consecutive year of weekly nationwide broadcasting has been punctuated by many colorful happenings.

In May, 1936, this world-renowned singing organization appeared in concert with Leopold Stokowski and the Philadelphia Symphony orchestra and another such appearance is scheduled for May of this year, with Eugene Ormandy and the Philadelphia Symphony.

During the year the choir has attended, although not in concert, the performances of such artists as Nelson Eddy, Grace Moore, Richard Crooks, and John Charles Thomas.

The choir sang at the funeral of former War Secretary George H. Dern, with President Franklin D. Roosevelt and many other high government and army officials present.

A short sound picture was made for the March of Time, and an evening was spent with the eminent international photographer, Alfred Eisenstaedt, as he took "Candid Camera" studies for *Life* magazine.

Under the able direction of Conductor J. Spencer Cornwall the choir's repertoire has been greatly enlarged, some membership changes have occurred, and, in short, the singers have been welded into a closely knit organization, with a growing superiority in shading, flexibility, and interpretation.

Conductor Cornwall has been relieved on one or two occasions by

Assistant Conductor D. Sterling Wheelwright, and regular organist Frank W. Asper has been relieved on occasion by organists Alexander Schreiner and Wade N. Stephens.

The choir participated in the first annual Christmas Massed Choir Festival in the Tabernacle, Christmas Eve, heard over Radio Station KSL, and is now planning a nationwide Memorial Day concert from the foot of the Great White Throne in Zion National Park. Rehearsals three times weekly with other special rehearsals, broadcasts, services, funerals, and social functions have filled out an intensely busy year.

Congested radio schedules last September necessitated reduction from one-hour on the nationwide CBS network to the original one-half hour, which is listed at a better time, however—12:30 to 1:00 p. m. Sundays, Current New York Time.

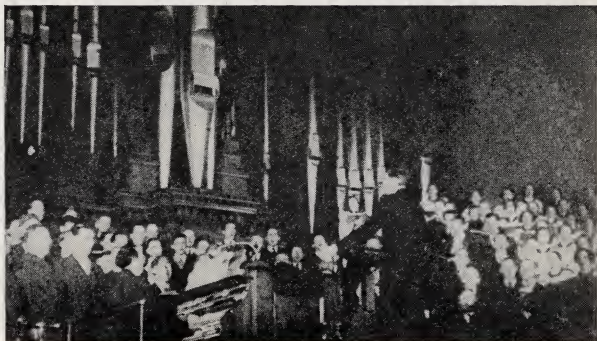
BROADCASTING, CONCERT ENGAGEMENTS, SOUND FILMS, AND SINGING TOURS MAKE A BUSY YEAR FOR THIS WORLD RENOWNED ORGANIZATION.

Richard L. Evans, Producer and Announcer, has continued to be closely associated with the choir's activities, as during the past seven years, and thousands of letters continue to come from listeners throughout America in appreciation of the organ, the choir, and the spoken sentence sermons presented during the interludes on America's oldest continuously produced nationwide radio program, heard weekly from the Crossroads of the West.

Noonday organ recitals were interrupted during January and February, 1937, to make possible the installation of a new console (Austin, Hartford, Conn.) and other improvements, which were effected, at a cost of more than \$5,000, by John Toronto and George Barzee, under the direction of the Presiding Bishop.

—M. C. J.

A CLOSE STUDY OF THE CHOIR IN ACTION, FROM A RECENT MARCH OF TIME SCREEN PRODUCTION.





WINTER QUARTERS MONUMENT, FLORENCE, NEBRASKA

ONE generation makes history, while succeeding generations interpret and glorify it. And while this generation is making

thorities and more than two thousand members and non-members of the Church present to witness the unveiling and participate in a nationwide NBC broadcast. The First Presidency—Heber J. Grant, J.

LEFT, TOP: IDAHO FALLS TEMPLE SITE OVERLOOKING SNAKE RIVER, NEAR IDAHO FALLS L. D. S. HOSPITAL, LOOKING WEST. BOTTOM: LOS ANGELES TEMPLE SITE ON SANTA MONICA BOULEVARD, NOT FAR FROM WESTWOOD VILLAGE.



MONUMENTS,

WINTER QUARTERS, MOUNT PISGAH, TEMPLE SITES, AND "TRIUMPH OF THE WEST" ARE IN THE EYES OF THE CHURCH.

its own history it is also recording and perpetuating the achievements of its pioneer founders. Toward this worthy aim the past year has been particularly fruitful, with the erection of heroic monuments, the recovery of old and significant sites, the acquisition of new sites, and the marking of old trails.

Outstanding was the Winter Quarters dedication in Florence, Nebraska, September 20, 1936, with a majority of the General Au-

thorities and more than two thousand members and non-members of the Church present to witness the unveiling and participate in a nationwide NBC broadcast. The First Presidency—Heber J. Grant, J. Reuben Clark, and David O. McKay—each responded, as did others of note, including the Governor of Nebraska, the Mayor of Omaha, and the President of the Union Pacific Railroad. Winter Quarters, and all the name implies to Latter-day Saints, has been immortalized in stone by the gifted Utah sculptor, Avarad Fairbanks. (*The Improvement Era*—October and December, 1936.)

The impressiveness of Winter Quarters brought forth from the President of the Church an order for the erection of another symbol in stone by the same artist—"The Triumph of the West"—which, if present plans materialize, will be dedicated on Temple Square in Salt Lake City this coming summer.

The activity incident to the Winter Quarters dedication brought forth the "rediscovery" of Mount Pisgah with its near half-century old monument which stands on a forgotten piece of Church-owned cemetery property near Creston, in Union County, Iowa. (*The Improvement Era*, January, 1937.)

RIGHT, TOP AND BOTTOM: TWO VIEWS OF THE NEW CHICAGO TABERNACLE SITE, SHERIDAN ROAD AND CHASE AVENUE.



SITES, AND MARKERS

In Iowa, the state and the Daughters of the American Revolution in December dedicated a marker honoring the Mormon Handcart Pioneers (See page 229).

From Chicago, in the State of Illinois, where, until November, 1936, no stake of the Church had been operative since the body of the Church left under stress nearly a century ago, has come news of the purchase of a site for a Chicago Mormon Tabernacle.

Comes also the stirring and heartwarming news that the Temple site at Nauvoo, dear to the Saints of another generation, has come back into Church possession. (See page 226.)

MT. PISGAH MONUMENT, NEAR CRESTON, IOWA



In Los Angeles, in a region where live more than thirty thousand members of the Church, and in an area traversed by the Mormon Battalion and partly pioneered (San Bernardino) by the Mormon Pioneers, the Church has now acquired a temple site upon which there will soon be built another House of the Lord. A temple site has also been selected in Idaho Falls for the erection of Idaho's first temple.

It is probable that some suitable markers will be arranged for in Europe during this coming summer when the Church commemorates the one hundredth anniversary of the taking of the Gospel to Great Britain and Europe.

Steps are now being completed for the erection of a glorious work in stone on the renowned "This is the place" site where Brigham Young first paused to designate Salt Lake Valley as the future location of Church headquarters.

The Aaronic Priesthood, the Scouts of the Church, and the Utah Trails and Landmarks Association



TRIUMPH OF THE WEST (NEW FRONTIERS), AS IT WILL APPEAR ON TEMPLE SQUARE, SALT LAKE CITY

are also to be highly commended for their work in marking old trails and sites of historical interest.—R. L. E.

PARTICIPANTS AND GUESTS AT WINTER QUARTERS: LEFT TO RIGHT, PRESIDENTS J. REUBEN CLARK, JR., HEBER J. GRANT AND DAVID O. MCKAY, PRESIDENT CARL R. GRAY OF THE UNION PACIFIC RAILROAD; W. D. LANE, FIRST VICE-PRESIDENT, OMAHA CHAMBER OF COMMERCE; HON. DE EMMETT BRADSHAW, PRESIDENT WOV, AND PRESIDENT RUDGER CLAWSON, REED SMOOT AND STEPHEN C. RICHARDS ARE SEEN IN THE BACKGROUND.





NAUVOO TEMPLE, FROM AN ARCHITECT'S DRAWING

CHURCH ACQUIRES NAUVOO TEMPLE SITE

NAUVOO THE BEAUTIFUL HAS LONG REMAINED A SYMBOL OF PEACE AND PLENTY TO COUNTLESS SAINTS WHO NOW REJOICE IN ITS REPURCHASE BY THE FIRST PRESIDENCY FOR THE CHURCH.

To a temple-loving people, the repurchase of the Nauvoo Temple site by the Church, announced by the First Presidency on February 20, 1937, comes as happy news. The purchase was effected by Wilford C. Wood, negotiating for the Church at a public sale of the property.

The temple site, which of recent years has been the property of an embarrassed estate represented by the Bank of Nauvoo, has been offered at public sale on more than one previous occasion but each time the bank has protected its own interest by bidding in this property over the low offers of competitive bidders. Elder Wood, a member of the High Council of South Davis Stake, has made several pilgrimages to this and other sites significant in Church history, and has for some time interested himself in the acquisition of the temple lot, and has kept the Church Authorities informed concerning the matter.

Telegraphic advice that the site was again to be offered at public sale sent Brother Wood to the First Presidency and the Twelve to learn their wishes concerning the matter. After discussion, Wilford Wood was authorized to represent the Church, and to pay not more than \$1,000.00 for the property. Since definite word had already come to Brother Wood that the Bank of Nauvoo would open the bidding in its own interests at \$1000.00 and that other interested parties might bid higher, this left a difficult problem.

Not ready to quit, however, Brother Wood, quickly drove the twelve hundred miles from Salt Lake City to Nauvoo, arriving on the evening of February 18, 1937, ready to begin negotiations for the Temple lot. At eight o'clock on the following morning he went to the State Bank of Nauvoo and there met Mr. Reinhardt, the cashier, and Mr. Anton, representing the bank's property interests, and Mr. Leslie Reimbold, administrator of the estate. These four met in a rear room of the bank from which the Temple lot was visible.

Wilford Wood advised these men that he could not afford to pay "the price of sentiment" for the lot, could not pay the price quoted in their telegram, and would not risk the ill-feelings that might be caused by competitive bidding. They advised him that the property was worth all they were asking and that they



NAUVOO THE BEAUTIFUL

would buy it back at the sale for what they had in it, if necessary, to protect their interests. A recess occurred, and then Wilford Wood related the following:

Came back to the bank and in the back room sat in the most important Council Meeting held in Nauvoo since the Saints were driven from here nearly one hundred years ago. I pleaded for the price to be within reason so I could buy the property.

THE NAUVOO TEMPLE SITE AS IT APPEARS TODAY.

Photo Courtesy John D. Giles





NAUVOO TEMPLE,
TAKEN FROM ACTUAL
PHOTOGRAPH OF NAU-
VOO DURING THE
PERIOD OF ITS PROS-
PERITY.

I told them the Church would put up a Bureau of Information which would be a credit to Nauvoo and that what they might lose in the price of the lot would come back to them many times with the people who would come back and pay homage to a desolate city that once had 20,000 people, and only has 1,000 today. I told them of the true principles of the Gospel, of the agency of man, and of the worship of God according to the dictates of conscience.

They all took cigarettes and offered them to me. I told them I had never tasted tea, coffee, or tobacco in my life. I asked them to name the price for which they would sell to me; they had previously said they could not see how they could sell for less than \$1000 to \$1500 and it seemed as though no agreement could be made as I was limited to the price I could pay. An impression came to me, and I said: "Are you going to try to make us pay an exorbitant price for the blood of a martyred Prophet, when you know this property rightfully belongs to the Mormon people? I felt the spirit of the Prophet Joseph in that room. Mr. Anton said, "We will sell the lot for \$900.00." I grasped his hand, then the hand of the cashier of the bank and the agreement was made and signed.

On February 20, 1937, Mr. Wood and Mr. Smith were on hand for the actual sale which was conducted at Carthage. From Nauvoo, they rode to Carthage in a rainstorm. The sale started at 11 o'clock, with several

WILFORD WOOD, (SECOND FROM RIGHT), SHOWN RECEIVING THE CERTIFICATE OF PURCHASE OF THE NAUVOO TEMPLE FROM SAMUEL NAYLOR (THIRD FROM LEFT) MASTER IN CHANCERY OF THE CIRCUIT COURT OF HANCOCK COUNTY, ILLINOIS. THIS PICTURE WAS TAKEN IN FRONT OF THE COURT HOUSE IN CARTHAGE.



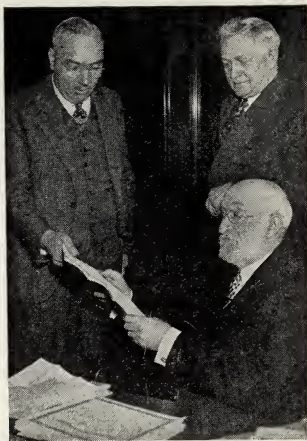
pieces of property being bidden in by the bank. When the Temple lot was put up, both Mr. Anton and Mr. Reimbold nodded to Mr. Wood. He was the sole bidder, offering \$900.00, the bank officials having previously agreed not to bid nor to influence any other bidder to raise his bid. Mr. Anton, Vice President of the Nauvoo Bank, endorsed Mr. Woods' check, and the Certificate of Purchase was made out in the name of the Church of Jesus Christ of Latter-day Saints. The property became the Church's once more after nearly one hundred years.

The Nauvoo Temple, the second erected by the Saints, was the first temple in which Church ordinances in their fullness could be administered. In the Nauvoo Temple, for the first time in this last dispensation, work for the dead as well as the living was performed.

In addition to the temple lot, which commands an impressive view of the surrounding region, the purchase includes the old well from which the temple font was filled. Among the residents of Nauvoo it is a matter of traditional knowledge, that although, in drouth seasons, other lower wells have failed in Nauvoo, the high temple site well has never been without water.

On April 6, 1841, the Prophet Joseph Smith laid the cornerstone of the temple, shortly after Nauvoo was founded. Before the completion, the Prophet and his brother, Patriarch Hyrum Smith, were assassinated. Contrary to the expectations of the enemies of the Saints, the work of building the temple was continued by President Brigham Young who placed the capstone, May 24, 1845.

When the Saints were forced to abandon Nauvoo, the temple was desecrated by mobs. Fire and tor-



NAUVOO TEMPLE CERTIFICATE OF PURCHASE BEING DELIVERED TO PRESIDENT HEBER J. GRANT BY WILFORD C. WOOD, WITH DAVID G. MCKAY WITNESSING THE DELIVERY.

nado completed the destruction. Much of the stone was hauled away and used for other construction purposes. One of these structures was erected by a group of French communists who settled in Nauvoo in 1850. They hauled the stone from the temple ruins and built a school which remained in use for several years. Later this same building became a hotel and took the name Icarion Hotel. Still standing, it is now used as an apartment house.

Nauvoo as a city has always held an affectionate place in the hearts of Latter-day Saints. Within its boundaries are even today many of the original homes of early Church leaders. Nauvoo the Beautiful has long been a Mecca for Latter-day Saints. Last summer, Professor B. F. Larsen of Brigham Young University organized a group of artists to make the historical journey over the old trail back to Nauvoo. From this trip they brought on their return a wealth of pictures from the scenes and homes in and about Nauvoo.

Here, in Nauvoo the Beautiful, which the Prophet loved so well, and where he and his brother Hyrum lie buried, the Church has much to cherish.

Undoubtedly still more Church members will be eager to revisit the scenes of early Church history now that the Church once more owns the Nauvoo Temple site.—M. C. J.

When two sides of a triangle meet, it's a straight road ahead, and that's no—



BY
M. L. UPTON

APRIL FOOL

A
SHORT
SHORT
STORY

My Aunt Deborah Gregg and I had just finished disposing of a superlative lunch. Then: "Tommy," declared my Aunt Deborah, "you need a nice walk in the midday sunshine. You've been duffing into those City Hall plans so hard that you look like a—a sort of blueprint yourself!"

A few finishing touches were needed on those plans which this rising young architect, Thomas Gregg, hoped would give him a big boost up the steep and slippery professional ladder. And they had to be in the mail by eight that evening.

But my Aunt Deborah had been too good, too long, to her orphan nephew, Tommy, for it to be thinkable to turn down any plan of hers if it could possibly be carried out. So:

"Sure, Aunt Deb! Right, as always! More than two hours there and back!"

"Tommy Gregg! I believe that you suspect me of mixed motives! But it's not more than one hour for those long legs of yours. You see, Old Pete will probably be back tomorrow morning from his visit to his folks. And Dickie Smith, who usually takes his supplies down to the cabin, is laid up with measles. There's only a pot of baked beans, and a loaf of brownbread, and some bacon, and a dozen eggs, and a jar of doughnuts, and—oh, and so forth."

"Okay, Aunt Deb!"

Therefore, shortly I was slogging across the thawing, squashy pasture to Old Pete's personally constructed log cabin, at the edge of my Aunt Deborah's woodlot.

As I slogged, I thought mostly of Dorothy Gay, though I'd given up any hopes of her. Rand Whitburn was out for her in dead earnest, and I'd have had a lot of nerve to think that her slow, homely, old childhood neighbor and pal would have the ghost of a chance when that handsome social success was vibrating around her.

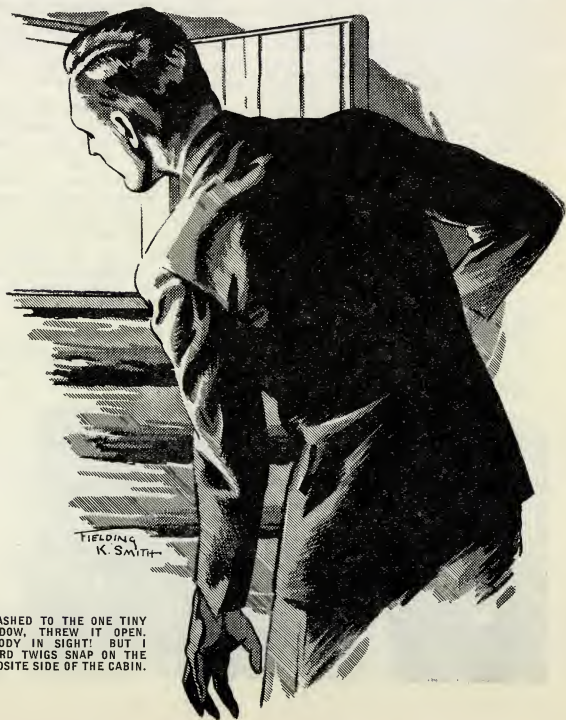
No, all my satisfaction in life would have to come out of my profession. In that, I knew I was a cut above Whitburn. But he was good; and he, too, had been making plans for that City Hall.

We'd been speaking of it only that morning when we'd met, and he'd lectured me on taking a chance in cutting my time so close—leaving the mailing to the last day! Superior! Irritating!

At Old Pete's cabin, I fished the big key out of its accustomed knot-hole, unlocked the stout door, surged in, and plumped down the big basket.

But Old Pete keeps his domicile "neat as a pin," and I thought I'd take time to arrange the stuff in his pantry, rather than dump it on the table.

(Continued on page 261)



I DASHED TO THE ONE TINY WINDOW, THREW IT OPEN. NOBODY IN SIGHT! BUT I HEARD TWIGS SNAP ON THE OPPOSITE SIDE OF THE CABIN.

IOWA HONORS THE MORMON HANDCART PIONEERS

GOVERNOR-ELECT NELSON KRASCHEL, PROF. B. F. SHAMBAUGH OF THE UNIVERSITY OF IOWA, MRS. SARAH PAINE HOFFMAN, D. A. R. STATE HISTORIAN, AND BRYANT S. HINCKLEY, PRESIDENT OF THE NORTHERN STATES MISSION, PAY TRIBUTE AT DEDICATION.

The bronze plaque, which depicts the Mormons en route for Salt Lake City, will be placed on an eight ton boulder of native granite. The boulder is a gift of David Denison of North Liberty, and will be placed on the highway leading to Coralville.

Mrs. Sarah Paine Hoffman, state historian of the D. A. R., dedicated the tablet. C. L. McKinnon of New London, state highway commissioner, accepted the marker for the state. Its care and supervision will be under the Iowa State Highway Commission.

Prof. Shambaugh, who is head of the Department of Political Science at the University of Iowa, concluded his address with these words of tribute, as reported in the Iowa *Press-Citizen* of December 17:

This afternoon we recall the patient heroism of these people who with faith and courage trudged the weary miles between Iowa City and Salt Lake City on foot, pushing or pulling heavy laden handcarts. Today, with appreciation of the spirit of pioneers, we dedicate the roadside marker which shall point out to all who pass this way the Iowa City camping place of 1,300 men, women, and children who 80 years ago dared to put their faith to the test by boldly facing unknown hardships and dangers in order to join those with whom they had united their fortunes. Like the Pilgrims and the Puritans of an earlier day, they made great sacrifice and risked their lives for the faith.

—R. L. E.

THE BRONZE TABLET DEDICATED TO THE MEMORY OF THE MORMON HANDCART PIONEERS, AND THREE OF THE PRINCIPAL PARTICIPANTS AT THE UNVEILING CEREMONY, LEFT TO RIGHT: GOVERNOR-ELECT NELSON KRASCHEL, MRS. SARAH PAINE HOFFMAN, STATE HISTORIAN, AND PROFESSOR BENJAMIN F. SHAMBAUGH, SUPERINTENDENT OF THE STATE HISTORICAL SOCIETY OF IOWA.

Daily Iowan Photo.

THE HARDSHIPS and contributions of those who pushed into the western frontiers in covered wagons has long been heralded and glorified, but the patient endurance and long-suffering fortitude of those who came with handcarts is a story that has only begun to be told. Another step toward honoring these men and women and perpetuating the memory of their heroic achievements has now been taken by Iowa.

In the senate chamber of the old Iowa State House, Iowa City, a bronze plaque honoring the Mormon Handcart Pioneers of 1856, was dedicated December 17, 1936, in impressive ceremonies conducted under the auspices of the Daughters of the American Revolution and participated in by Governor-elect Nelson Kraschel, D. A. R. State Historian, Mrs. Sarah Paine Hoffman, Professor Benjamin F. Shambaugh of the University of Iowa and President B. S. Hinckley of the Northern States Mission, representing the Church. *The Daily Iowan* of December 18, reports of the affair:

200 PERSONS WITNESS FORMAL DEDICATION OF BRONZE PLAQUE

A bronze plaque to be placed on highway No. 6, three miles west of Iowa City, marking the historic site of the Mormon "handcart brigade," was formally dedicated yesterday afternoon before a crowd of more than 200 persons in the Senate Chamber of Old Capitol.

Governor-elect Nelson G. Kraschel of Harlan, whose address was one of the highlights of the program under the auspices of the Iowa Daughters of the American Revolution, said: "We can't overlook or forget the most important inspiration

given to America by this group of pioneers."

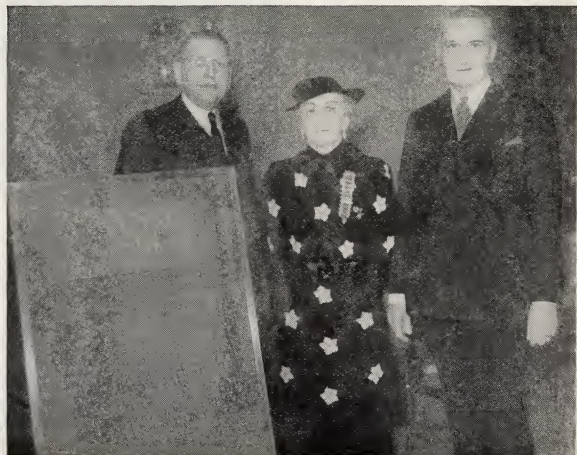
"We have great social problems to solve today, because governments fail just when the people believe they are prospering economically," he pointed out.

Governor-elect Kraschel declared that the tradition "laid down by those Pioneers will always be an inspiration to any and all who think in terms of the common good."

* * *

Prof. Benj. F. Shambaugh, superintendent of the State Historical Society, traced the history of the Mormons' long trek from the time they left Iowa City in June, 1856, until they reached Salt Lake City, Utah, three months later. * * *

Bryant S. Hinckley, President of the Northern States Mission of the Mormon Church, Chicago, Ill., spoke briefly to the audience as a representative of the Salt Lake City Church.



The Church Moves On



EDWARD P. KIMBALL PASSES

ON March 15, Edward P. Kimball, Tabernacle organist, and for the past four years organist and director of the Bureau of Information of the Church in Washington, D. C., died following a brief illness.

Since 1903, when Elder Kimball was first appointed Tabernacle organist, he has thrilled countless numbers of Saints and visitors to Utah with his music. From 1933 to the present time, as lecturer, guide, and organist in Washington, he delighted not only members of the Church there but also introduced the Gospel message to many who had not heard it before.

His capability extended to fields other than his music. He filled two missions for the Church; was an active member of the Rotary Club in Utah, having served as its president, and at the time of his death was serving his second year as secretary of that organization in Washington, D. C.

Elder Kimball was survived by his father, Albert H. Kimball; his wife, Hazel Beatrice Kimball; and two children, Edward B. Kimball and Marion Kimball Corbett.

FEB. 15, 1937.

The 12th annual leadership week of South Central, Idaho, convened at Burley, Idaho.

FEB. 28, 1937.

The Melba Branch of the Boise Stake, was organized as the Melba Ward. Albert A. Wilde was sustained as Bishop with Ernest L. Wood as First Counselor and Noah L. Mattson as Second Counselor.

HONOR ACCORDED LATTER-DAY SAINT

G. HOMER DURHAM has been elected chairman of the Religious Conference Adviser's Council of Los Angeles Junior College. Church educators and clergymen form the Ad-

viser's Council. Elder Durham succeeds Father Kanoska, Roman Catholic adviser at the Los Angeles Junior College. FEB. 18, 1937.

The Church announced today the purchase of the northwest corner of Sheridan Road and Chase Avenue.

Chicago, as a building site for the Chicago Stake Chapel.

FEB. 21, 1937.

The Franklin Stake was reorganized with Leslie W. Merrill as president, Henry H. Rawling as first counselor and Karl H. Cutler as second counselor.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED FEBRUARY 1.—DEPARTED FEBRUARY 18, 1937

First row, left to right: Gerald L. Peterson, Raymond Green, Mrs. Violet I. Gates, Mamie L. Pierson, Corine Lambert, Verda Crawford, Lela C. Cox, Ross D. Holmes, Hugh T. Stanford.
Second row, left to right: Grant Jackson, Leo M. Turnbow, Arthur H. Hudman, Walter D. Woffinden, Ferrell Thomas, Dee I. Anderson, William J. McEntire, Ross S. Layton.
Third row, left to right: Clarence E. Shelley, Wallace Wightman, Victor Smith, Anna L. Madsen, Inez E. Martineau, Bernice Fowles, James Fugal, H. John Fridal, Lynn J. Iverson.
Fourth row, left to right: Harold Price, Louis C. Holder, William G. Woffinden, Coe R. Larkin, LaGrand Cordon, Lynn C. Goodrich, Roy C. Johnson, Marcelles Lewis.
Fifth row, left to right: Weldon M. Mathis, Elmer E. Settler, Owen Paulson, Clayton E. Chantrell, Simon Zuniga, Jay C. Stout, Clarence A. Stanger, Clifford Merrill, Harold Nelson.
Sixth row, left to right: Clifford L. Orlatt, Homer P. Richey, Merrill G. Christensen, George A. Francom, George S. Walker, Spencer D. Madsen, Darrel Swartz, Lawrence Hollings.
Seventh row, left to right: Carlisle Dahlquist, George W. Bench, Jacob Bautista, David J. Purdy, Raymond S. Herbert, Lowell J. Yancy, Gerald Neal, Paul Strebel, Owen L. Braugh, Jr.
Eighth row, left to right: Donald J. Bingham, Theodore P. Malquist, Floyd Barrus, Burns Dunford, Victor W. Mumford, King E. Beasley, M. Werner Murphy, Burt Buxton.
Ninth row, left to right: Arlo B. Smith, Luella Wilde, John C. Allen, Leo A. Black, Darl E. Anderson, Norman A. Sorenson, George V. Tate, Ralph H. Knetzsch, Chester A. Becraft.
Tenth row, left to right: Leland N. Peterson, Don C. Loveland, Don Smith, George Dibb, J. Arbon Christensen, O. Kenneth Sandburg, J. Wiley Sessions, director.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED MARCH 1.—DEPARTED MARCH 18, 1937

First row, left to right: Carol Johnson, Gladys Dufree, Leota Mattkin, Rose Bernardo, Marjorie Guymon, Lione Paul, Ellis B. Curtis, Laura Hill, Mrs. Charlotte Jensen.
Second row, left to right: Louis G. Roundy, Shiril Swenson, Charles M. Ludlow, H. Eugene Nielsen, Dell W. Hyman, Edna Alby, Blaine Marshall, Clyde Watson, Carlos P. Cutler, Ralph Jones.
Third row, left to right: Mrs. J. W. Sessions, William M. Jax, Max C. Wilson, Fern Steed, Rosa Borfuss, Marjorie Jeppson, W. Dewain Hendricks, Francis S. Eason, Karl R. Fenn, Olen Adams.
Fourth row, left to right: Carlos W. Stone, D. Russell Hendricks, Orel Mecham, Arlo B. Shumway, Arnold Gurr, Jack Elmer Milner, Eldon A. Mortenson, Sherman H. Dangfield, Kay Guymon, J. W. Sessions, Director.
Fifth row, left to right: Glen Morris, John Jay Clayburn, Ralph E. Simpson, Glen H. Grimmer, George E. Andrews, J. Ralph Mecham, Percy Collier, Allen Findly, Elmer Bingham.
Sixth row, left to right: Wendell C. Corvia, Howard A. Heusser, Joseph S. Rollins, Joseph B. Wirthlin, Charles H. Marchant, Mac C. Matheson, Ben R. Allen, Jack Berry, Wm. Redd.
Seventh row, left to right: Ferris Johnson, Roy Wiendorf, Paul Backman, A. Marden Duke, Arthur Francom, Richard B. Mendenhall, Lawrence Dalton, Ron B. Allred, Darrell Gardner.
Eighth row, left to right: Don C. Ripley, E. LeRoy Olson, William C. Ashby, Joseph Taylor, J. Roscoe Hunt, George A. Talbot, Raymond M. Holt, E. Max Phillips, Earl Meser, Ray Zollinger.
Ninth row, left to right: Clarence D. Samuelson, Edward B. Wimmer, Jack Brailsford, Wilmar A. Nichols, Delmar Olson, Lawrence M. Broadhead, Barr E. Quist, LeRoy G. Sweet, Vernon H. Peterson.
Tenth row, left to right: Ross W. Hansen, Marion I. Vance, John R. Buswell, Ferrel Carter, John H. Young.

Poetry

CHRIST SPEAKS THROUGH YOU

By Claire Stewart Boyer

IN PITY, once, you gently turned your eyes
To one who stood abashed, alone, apart,
To one who was not brave and was not
wise
In wisdom of the head or of the heart;
That day a yearning angel held your hand
And glory shone upon your tender face.
And all your earth-ingredients were banned
In this the presence of a higher grace.

It was the first fair turning to the Light,
The first compassion that your soul had
known,
But since, these many years, no word can
blight
The weak, you will defend him quite alone;
Should Judas ask if he might not be shriven,
"In Jesus' name," you'd say, "Thou art
forgiven."

APRIL RAIN

By Kathrya Kendall

APRIL rains are gentle
For they fall on tender things:
The newest blade
From out the seed,
The baby shoot
Of flower or weed,
And the fledglings' downy wings.

DEPTHS OF CALM

By Kenneth P. Wood

THE swelling surface of the sea,
The wild winds beat without release;
Yet, far below are depths of calm
Where storm and tumult cease.

So some great soul, whose duty lies
Mid scenes of care and strife,
Within his heart, unweaved, may keep
A pure and placid life.

PATTERNS

By Zara Sabín

(After Marba C. Josephson's editorial *Patterns*, in the January *Era*)

MY LIFE is like a patchwork quilt—
The days are pieces bright or gray;
The hours and minutes are the thread
With which I stitch each new born day.

If I am wise I'll make my quilt
By our Eternal Father's plan,
Choose carefully each pattern piece
And each day's threads for shoddy scan.

Not one day heedless throw away,
Nor waste of hours a priceless part,
But work on constant to the end
Of life, and leave a work of art;

That some one following may see
And thereby make his life more fine—
A perfect piece, its beauty rare—
Because he patterned after mine!

THE PRODIGAL'S BROTHER SPEAKS

By Bess Samuel Agres

EACH night he talked of distant Joppa's
lure,
Damascus, and the river Parpar's charm.
Until the visions goaded him to leave;
I too would fain have left my father's farm.
But some there be who lightly drop their
load,
And some whom duty binds with iron
bands;
I could not leave my father here alone,
With aged-dimmed eyes and helpless, fum-
bling hands.

Now back to port he comes in beggar rags,
With memories to gild the long, long nights;
Secure and safe, I dream of—flocks and
grain—
And share vicariously his garnered sights.

DAYS

By Queena Kendall Miller

A DAY is such a lovely thing:
A crystal beaded day of spring;
Or one of honey-tinctured hours
Woven of wing-shadowed flowers:
Or such as spicy autumn lays
Across the vineyard's purpled ways.
But oh, the days that winter spills
Upon the silence of the hills—
Upon my face the quiet sift
Of snow—a perfect gift!



HARBINGER OF SPRING

By Mary C. Shaw

A WELCOME guest in my acacia tree
I spied one morning, midst the gray
and gold,
Half hidden in the blooming splendor there,
A shy bird-tourist fleeing winter's cold.

'Twas robin-red-breast from a northern
clime;
In crisp October he had chirped farewell,
Then brushed his new fall coat and took
the air
With flowers and sunshine here awhile to
dwell.

But when the days grow long, and snow-
banks melt,
Back to that well-loved home his way he'll
wing
To sing his "Plurus, plurus," night and
morn;
Dear crimson-vested harbinger of spring!

AN EASTER THOUGHT

By Viola Hamilton Anderson

UP FROM the trial of the cross,
The end of all His pain and strife,
Came—not the emptiness of loss—
But promise of eternal life.

New leaves spring forth where dead leaves
fell,
New flowers and grass are showing
green;
New birds will chirrup—all is well;
New life for what has been!

So in my life where failure was,
Discouragement and bitter pain;
Now, on this Easter Morn, I pause
To gain new hope and life again.

VOICES

By Vera Greaves

THERE are voices in the silence
Of the first faint dawn.
Voices of so many men
So many centuries gone.

The music of a shepherd boy
Drifts through the misted air.
I cannot hear the mirthful sound,
I only feel it there.

The noble's silver laughter
Is a vague persistent part
Of the muffled beating voices
And the peasant's toiling heart.

Tales that Homer uttered—
His half-forgotten lore—
Come clear above the clashes
Of the tribesmen's savage roar.

The fall of nations—conquered—
Their black, despairing cries,
Are shadows of a past world
That never really dies.

So close beneath the stillness
Of the morning's distant glow,
The thunder of these voices
Is a silent undertow.

SONG

By Helen McMahan

TODAY I saw a rain-swept
April sky,
And all my little dreams
Went sailing by:
They brot me happy thoughts
Of beauteous things
From out the dusk
Of love's remembrances.

LIFE'S SCROLL

By Edna S. Dustin

SORROW is the ink indelible
Strength uses to mark on life's scroll,
And time is the cord that ties secure
The parchment that courage must roll.

Progress

PROGRESS is the measure of man's vital existence; the test of the condition of the Church; the direction of eternal life. Unending, continuous progress is the high ideal and earnest hope of every Latter-day Saint. The Church travels towards its divine destiny upon the path of progress.

Increase in membership, in meetinghouses, tabernacles, and temples, in general Church conformity to Gospel requirements, in the world's greater goodwill—as briefly shown in this issue of the *Era*—are marks of progress. The new convert has sought and found truth; he who has donated means to make possible the construction of sacred edifices has tasted the sweetness of sacrifice; whoever has conformed to the practices of the Church has won the strength that comes from obedience; friends who speak well of us have discovered the Church's foundation of intelligent, sincere virtue. Truth, sacrifice, obedience, virtue—these are component parts of progress.

The formula for progress is simple. First, the eternal laws of the universe must be accepted and respected; second, these laws must be applied, wisely, to the needs of the day. A changing world must not ask that fundamentals be changed, but may request new applications of unchanging truth. The command that man shall not steal or lie can never be abrogated, no matter what changes may occur in human society. The pattern of progress may vary, but it is always woven with the same threads.

The story of governments illustrates the law of progress. Throughout the centuries governmental experiments have been offered mankind. New theories of government have been proposed as panaceas for all human ills, chiefly economic. Whenever these new ventures have ignored the invariable laws of nature and God, they have fallen, dismally defeated by their own errors, and, despite periods of prosperity, have caused human misery and suffering. Many fanciful, often deceitful, experiments in government, cure-alls, contemptuous of eternal law, are offered the world today. They shrivel under the clear light of history. They should be tested by the true standards of life and conduct.

America offers an example of a government founded upon unchanging principles. Its cornerstone is the recognition of human rights. Its foundation is a Constitution devised by men especially raised up by God for the purpose. The concern of America has been the use of the principles imbedded in the Constitution to supply the needs of its citizens, and to provide progress for the nation. The epic story of America reveals the brilliant, beneficent results of such a government. The Constitution has been chart and compass, engine and anchor, for the American ship of state, and the voyage has been a safe and a glorious one.

Our present day is confused, seems uncertain. The veil is dense before our eyes. Every Latter-day Saint, in every land, should determine whether an economic, social, or political proposal squares with the simple, all-embracing, life-saving doctrine

of the Ten Commandments, the Beatitudes, and other Eternal Codes of conduct. If it does not, cast it away; if it does, accept it. Such is the condition of progress for all the world.—J. A. W.

Youth And Age

THERE is popularly supposed to be a basis of fundamental misunderstanding between youth and age. There is allegedly a lack of common ground between the young man who is beginning the serious work of life and his elders who are nearer the other end of the journey. In some quarters, there is a growing sentiment on the part of youth for "shelving" the man of ripened wisdom; and, on the part of age, for discounting the contributions that youth is able to make.

But under the Lord's plan, in the Church of Jesus Christ, such is not the case. Here there is a common meeting ground. Here superficial differences are given no undue weight—and the matter of a score or two or three score years in age, as men count time, is a superficial difference in the life of eternal man. The difference between sixteen and sixty in a life that begins at birth and ends at death could be substantial, but the difference between sixteen and sixty in a life bounded only by the limits of eternity is virtually lacking.

When the wisdom of mellowed age is blended with the spirit of eternal youth the result is thoughtful living, ceaseless striving and limitless achieving. When these two companion together, there you will find progress tempered with sane restraint, ambition modified by high regard for principle, present opportunities evaluated in the light of eternal verities and immediate rewards measured by ultimate values. And when, in the providences of the Lord, these elements find harbor in one man, it is a superb gift for the blessing of mankind and for the leadership of the world.

Sacred history records that the Lord is no respecter of persons, and his choice of men, young men and old, will bear out this statement of fact. Anciently his spokesmen were young and old. Modernly the choice has been likewise distributed. Since the Gospel restoration the Lord has called into the service of Apostleship young men under their thirties and seasoned voyagers closely approaching the traditional threescore and ten.

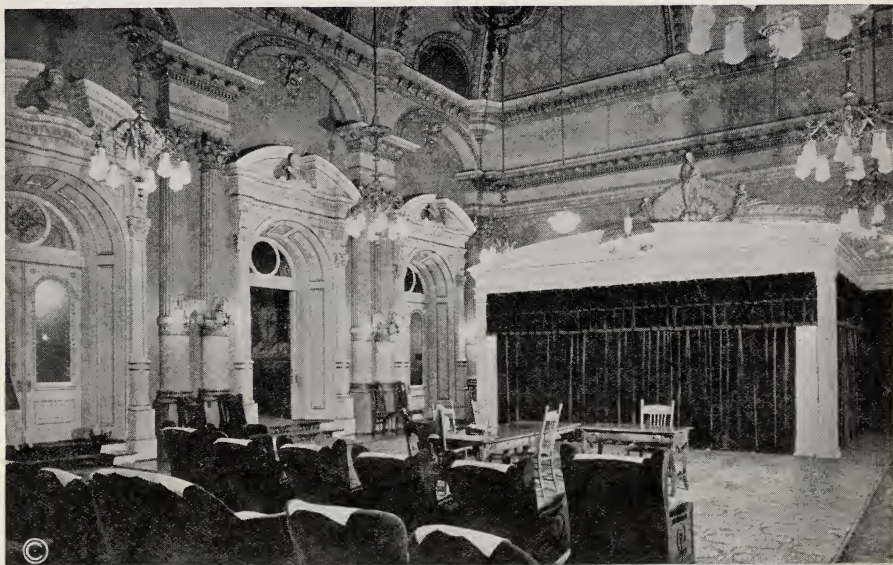
We rejoice that there is today in Israel a prophet, who, like his predecessors, combines the indomitable spirit of youth with the mellowed wisdom of age and speaks with the voice of authority under the inspiration and authorization of God. And, "as for me and my house," to use the noble phrase of an ancient prophet, we would rather have our temporal and spiritual destinies in the hands of time-mellowed wisdom administered with youthful outlook, even as today, but we will follow with gladness of heart and singleness of purpose whomsoever the Lord chooses to lead his people, be it a fourteen year old boy as it was in the days of Joseph Smith when direct communication was first reestablished with the heavens, or be it a veteran of life well beyond his fourscore mark, as it was in the days of Lorenzo Snow.

—R. L. E.

SALT LAKE TEMPLE

Latest Interior Views (January, 1937) here published
for the first time.

TOP: CELESTIAL ROOM.
BOTTOM: TERRESTRIAL ROOM.

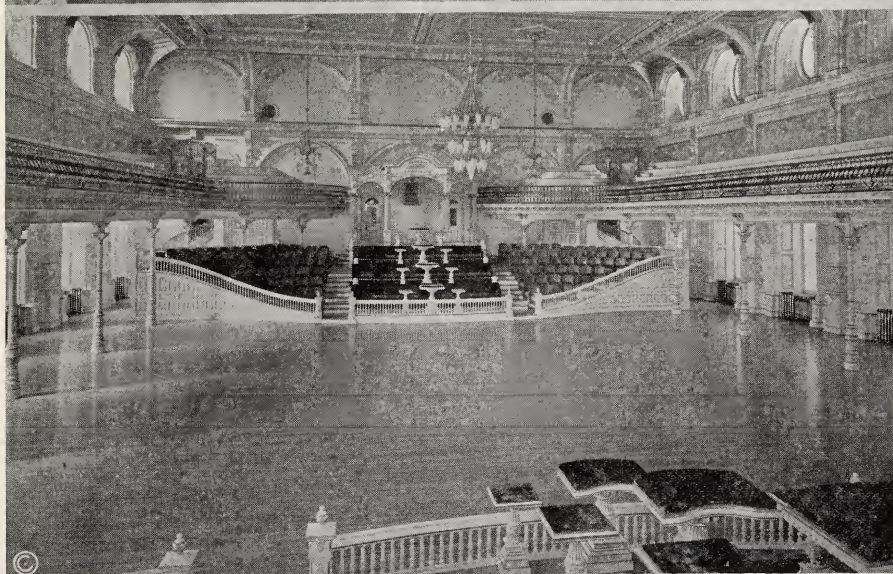


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SALT LAKE TEMPLE

Taken under the direction of the Radio, Publicity, and Mission Literature Committee of the Council of the Twelve, under the direction of the First Presidency.

TWO VIEWS OF THE MAIN ASSEMBLY ROOM.

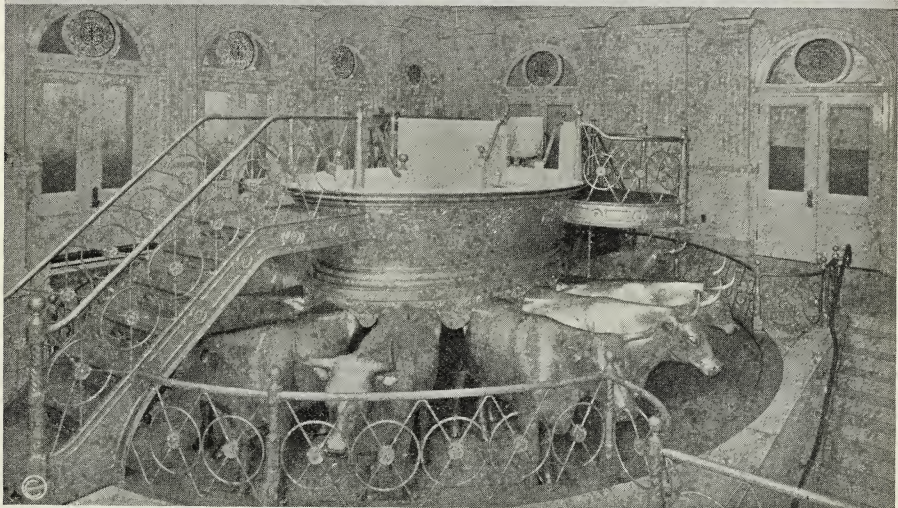


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INTERIOR VIEWS

These are the first and only interior views of the Salt Lake Temple taken in more than twenty-five years—since the original set was taken for the book—"The House of the Lord."

TOP: THE SEALING ROOM FOR THE DEAD.
BOTTOM: THE BAPTISTRY.

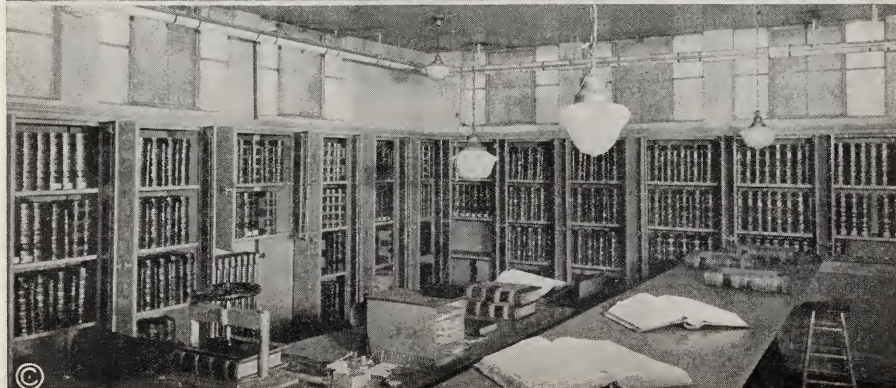
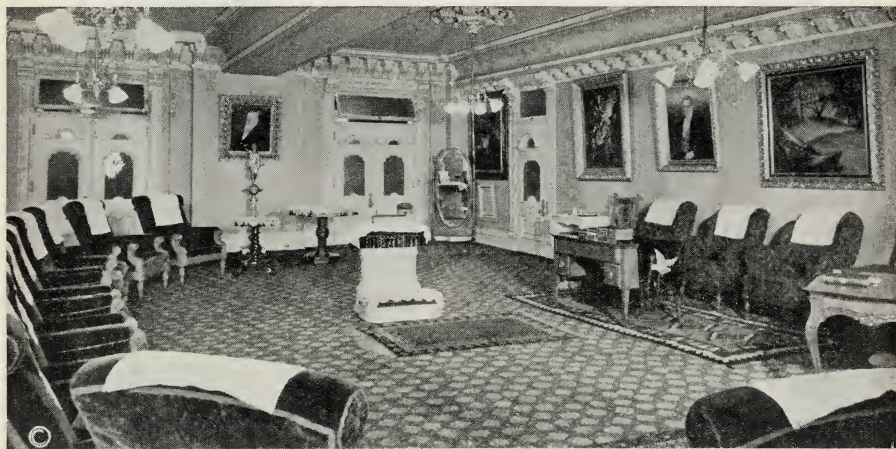


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SALT LAKE TEMPLE

These and other interior Salt Lake Temple views will be published in a new Temple booklet for distribution to missionaries and Temple visitors.

TOP: COUNCIL ROOM OF THE FIRST PRESIDENCY AND THE TWELVE APOSTLES.
CENTER: THE GARDEN ROOM.
BOTTOM: THE ARCHIVES, TEMPLE ANNEX.

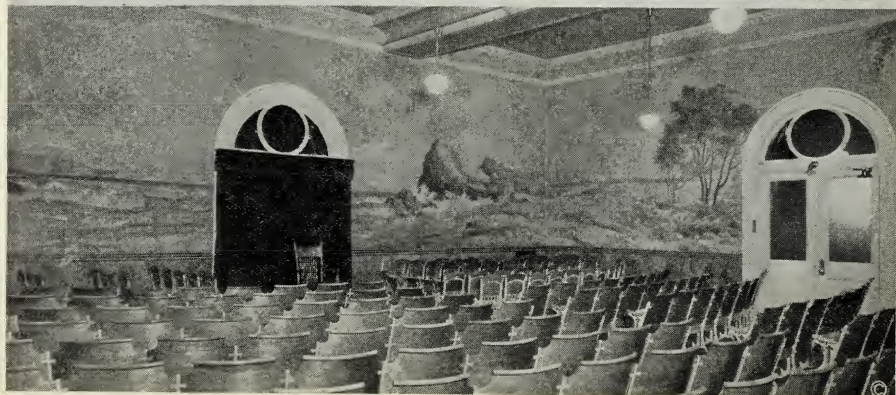
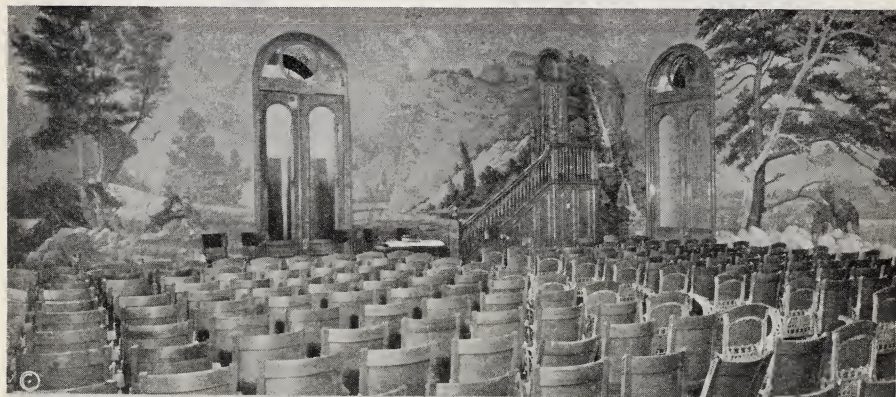


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INTERIOR VIEWS

The New Temple booklet, soon to be released, is being prepared under the direction of the Radio, Publicity, and Mission Literature Committee of the Council of the Twelve, by appointment of the First Presidency.

TOP: THE WORLD ROOM (LOOKING WEST).
CENTER: THE WORLD ROOM (LOOKING EAST).
BOTTOM: LOWER LECTURE ROOM.



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SALT LAKE TEMPLE

Latest Interior Views (January, 1937) heretofore unpublished. Authorized especially for the new missionary and Temple visitor booklet soon to be released, and in which other Temple interior views will appear.

TOP: COUNCIL ROOM OF THE TWELVE APOSTLES.
BOTTOM: ASSEMBLY ROOM IN THE TEMPLE ANNEX.



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GREETING CARD PRESENTED TO DR. WEST
BY SCOUT TROOP 223.

MORMON SCOUTS "CAROL" NATION'S SCOUT CHIEF

By C. ERWIN NELSON

CHRISTMAS carols rang from the door steps of Chief Scout Executive James E. West, who had anticipated a quiet evening at home Christmas Eve. As the Grand Old Man of Scouting stepped out upon the porch, a chorus of "Merry Christmas" arose heartily from the steps below. And then the lusty youthful voices to the accompaniment of mandolin and guitar burst into the strains of "O Little Town of Bethlehem."

The Scouts of Troop 223, Flushing, New York, sponsored by the L. D. S. Queens Ward, journeyed up to New Rochelle to pay tribute to the man who has done so much for American youth and to add another spark to the warmth of Christmas spirit by tendering him a personal greeting.

The troop presented Dr. West with a novel Christmas greeting, a card made of birch bark and trimmed with arbor vitae and pine cones, and a yule log significantly decorated. Dr. West warmly thanked the troop. He shook hands with each



SERENADERS AND DR. WEST

scout and said: "This was almost a surprise tonight; but I rather suspected something was going to happen because my wife saw to it that I stayed downstairs near the window, every time I started to go upstairs to the library."

Accompanying the Troop to extend the greetings were other members of the ward associated with Scouting, and W. C. Wessell, National Director of Cubbing, Stephen Fletcher, Neighborhood Commis-

sioner, George Luke, Chairman of the Troop Committee, C. E. "Star" Nelson, Scoutmaster, and Howard Cullimore, Assistant Scoutmaster. Troop 223 was organized over a year ago with Dr. Harvey Fletcher as Chairman of the Committee. At present every boy of Scout age in the ward is an active member of the Troop. In addition several boys not members of the Church have joined the Troop.



SCOUT TROOP WITH DR. WEST

Front row, left to right: Harvey Fletcher, John Luke, Willard Merrill, Robert Fletcher, George Luke (committee chairman).

Second row, left to right: Herbert Claussen, James Fletcher, Homer Stephens, Volee Benson, John Hansen, Stephen Fletcher (neighborhood commissioner), Richard Malcolmson.

Third row, left to right: C. Erwin Nelson (Scoutmaster), Howard Cullimore (Assistant Scoutmaster), Blair Luke, Dr. West (Chief Scout Executive), Hal Jones.

THE STORY OF OUR HYMNS

JOSEPH SMITH'S FIRST PRAYER^{*} is based upon the greatest event that has occurred in these latter days. It was inspired by the Prophet Joseph Smith's own account of the vision of the Father and the Son; and his story is the best background that can be offered as to the origin of this hymn. He says:

"I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did: for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my

By **GEORGE D. PYPER**

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

XVIII. Joseph Smith's First Prayer



WORDS BY

GEORGE MANWARING

MUSIC BY

ADAM CRAIK SMYTH

*With a biographical sketch of
George Manwaring by*

MRS. L. A. STEVENSON

head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my Beloved Son. Hear Him!'

Joseph was instructed of the Lord and in answer to the question, which of the sects were right, he writes:

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were not true; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

"He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.

Visual impression, however, increased the desire of George Manwaring to write the song, for he records that he was immediately in-

spired by a painting entitled "The First Vision," executed by an artist named C. C. Christenson.

It is surprising that none of the first song writers wrote intimately of the first vision. Parley P. Pratt's "An Angel From on High" and "Hark, Ye Mortals" referred to Cumorah and *The Book of Mormon*. William W. Phelps penned many songs of the Restoration. Evan Stephens' hymn "The Voice of God is Heard Again" climaxed the great pageant of 1930; but it was reserved for young George Manwaring to translate into song "Joseph Smith's First Prayer". It was first sung in public in the Fourteenth Ward Assembly Hall, Salt Lake City, by a young girl named Sarah Ann Kirkman who became the wife of Patriarch Joseph Keddington, whose family is noted for its wonderful musical ability.

George Manwaring's simple lines poetize three of the greatest truths of the Mormon faith: First, the power and efficacy of prayer, and the validity of the promise made in the epistle of James (1:5) that "if any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not and it shall be given him." Second: The reality of the power of evil, which is in the world and which almost overcame the Prophet while he was on his knees in the Sacred Grove. Third: The revealing of the personality of God, the Father, and the Son; for Joseph beheld their persons and heard their voices. It was a great and glorious latter day theophany—a manifestation ushering in the dispensation of the fulness of times. This vision is the greatest of which we have any record in sacred literature. On no other occasion, so far as we know, did both the Father and the Son appear at one time to any other man. That is why Joseph Smith was the greatest seer that ever lived.

THE COMPOSER

ADAM CRAIK SMYTH, who wrote the music to "Joseph Smith's First Prayer" was born February 29, 1840, at Manchester, Lancashire, England. Like William Fowler who wrote "We Thank Thee, O

^{*}*The Pearl of Great Price*: Extracts from the Writings of Joseph Smith, Ch. 2:11-17. 240

God, for a Prophet." Adam C. Smyth was a pupil of Sir Isaac Pitman, the originator of the shorthand system, and held a diploma awarded by Sir Isaac. He emigrated to Utah early in 1864, reaching Salt Lake City in October. Strange to say, he had never heard of the Latter-day Saints until he reached the valley. Then he became interested in the Gospel. He moved to Mendon, Cache County, where he was baptized. From Mendon he returned to Salt Lake City and for several years engaged in school teaching and the profession of music. Among his pupils were John D. Spencer, H. G. Whitney, B. H. Goddard, Charles B. and George F. Felt, and other well known and popular youths of that day. Mr. Spencer, the only surviving member of those named, remembers Adam Smyth as a most interesting character.

Mr. Smyth later moved to Fountain Green, then to Manti, where he directed the local choir and became a recorder in the Manti Temple, a position which he held until his death, January 12, 1909.

Professor Smyth was an accomplished musician. He understood harmony and counterpoint and composed many tunes and anthems. Eight of his compositions are printed in *Latter-day Saint Hymns*, and six in *Deseret Sunday School Songs*. Among those written for the Sunday School are "Joseph Smith's First Prayer," "Never Be Late," "Zion Stands with Hills Surrounded," "Beautiful Mountain Home," "Jesus Bids me Shine," and "Come Along, Come Along."

Professor Smyth did not confine his activities to Church and Sunday School music, for he organized a Juvenile Opera Company and on July 21st and 23rd, 1879, produced, in the Salt Lake Theatre, Gilbert and Sullivan's "Pinafore," repeating it December 16th, 18th, and 20th. Later, April 2nd to 7th, 1880, Smyth's company was reorganized and offered "The Grand Duchess" and gave a revival of "Pinafore." Again, May 2nd and 3rd, 1881, this enterprising musician produced "The Pirates of Penzance".*

The children who took the principal parts in these performances

*Professor Smyth lived sixty-nine years, but as he was born on February 29th he was able to enjoy only seventeen birthdays. Perhaps it was this fact that attracted him to "The Pirates of Penzance" which centered in the amusing paradox contained in the opera, that while the tenor hero had lived twenty-one years, counting by birthdays he was a little boy of five.



GEORGE MANWARING

Joseph Smith's First Prayer

By George Manwaring

O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds
singing.

Music ringing through the grove,
When within the shady woodland,
Joseph sought the God of love.

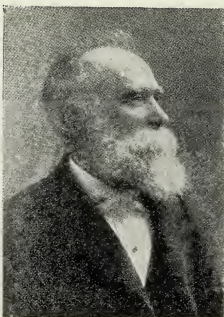
Humbly kneeling, sweet appealing—
'Twas the boy's first uttered prayer—
When the powers of sin assailing
Filled his soul with deep despair,
But undaunted still, he trusted
In his heav'nly Father's care;

Suddenly a light descended,
Brighter far than noon-day sun,
And a shining, glorious pillar
O'er him fell, around him shone,
While appeared two heav'nly beings,
God the Father and the Son.

"Joseph, this is my Beloved,
Hear Him!" oh, how sweet the word!
Joseph's humble prayer was answered.

And he listened to the Lord,
Oh, what rapture filled his bosom,
For he saw the living God.

ADAM CRAIK SMYTH



were Maggie Freeze, Minnie Felt, Emma Crisman, A. Pederson, A. Kelson, Johnny World, Heber S. Goddard, Rilly Pratt, Lilly Taylor, and N. Hawley.

Professor Smyth added much to the musical culture of his day. His children were Sarah E. Anderson, A. C. Smyth, Jr., Herbert E. Smyth, Rhoda E. Nelson, Frederick D. Smyth, Laura M. Chapman, Wm. H. Smyth, and Frances M. Smyth.

GEORGE MANWARING

Biographical Sketch by Mrs. L. A. Stevenson

GEORGE MANWARING was born in Sandback, Cheshire, England, on the 19th of March, 1854, the son of Henry and Sarah Barber Manwaring. (Spelled *Mainwaring* in that country.) He had three brothers and two sisters. The family emigrated to America in 1871, after having joined the Church of Jesus Christ of Latter-day Saints. They settled first in Salt Lake City and later permanently in Springville, Utah.

As a young man in England, George was apprenticed to a draper, and his artistic nature expressed itself in soft lines and lovely colors.

George Manwaring loved to sing and on coming to Salt Lake City he joined the Fourteenth Ward Choir, where he met Electa Stevenson, daughter of the late Edward Stevenson and Emily Williams Stevenson. These two young people had interests in common which led to mutual affection and they were married in the Endowment House on October 26, 1874. Seven children were born to them. One son, Harold Manwaring, gave his life in France during the great World War.

Soon after coming to Utah he was employed by the Z. C. M. I., and is said to have decorated the first window in that institution. He later became a book-keeper in Teasdel's Dry Goods Store and afterward a salesman for Calder's Music Company. Here he was in the atmosphere he loved most. He learned to play very well and would often sit down to the organ and sing to his own accompaniment, both at home and in public gatherings.

He edited "The Home Circle" for a short period and also became interested in art, studying for a while with the late John Hafen.

While George Manwaring's ancestors were at one time wealthy and owned estates in England under a

(Concluded on page 242)

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE
COUNCIL OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH

RECENTLY the question arose whether or not a man holding the Melchizedek Priesthood, and who was known to be in good standing in the Church, should be called upon to administer to the sick outside of his ward and stake, or whether it was necessary always to call upon some brother whose standing was within the particular stake. The answer to this and other important questions pertaining to the exercise of the authority of Priesthood, is given in the following article by President Joseph F. Smith and published originally in the *Instructor*, January 15, 1902:

THE MASTER OF THE HOUSE

WE have been told of an incident which occurred a few weeks ago, when a Bishop's counselor (and therefore a High Priest), from a remote settlement, while visiting Salt Lake City, refused to administer to his sister's child who was dangerously sick, for the reason that he was outside his own ward.

This brother must have had a misunderstanding of the authority of his office or he was over diffident. Whatever the cause he was not justified in his refusal. His authority to bless in the name of the Lord was not confined to his ward; no Elder's opportunity for doing a purely good deed should be confined to a ward or any other limit, and when he went into a house and the head of that household made such a request of him it was clearly not only his privilege or right but his duty to comply. Indeed, we believe that every man holding the Priesthood, in good standing in the Church, who owns a home, is supreme in his own household, and when another brother enters it and he requests the latter to perform any duty con-

tem with his calling the latter should accede to his wishes; and if there should be anything wrong he who makes the request as the head of the house into which the brother has come, is responsible therefor. If that head of a household asks anything to be done which for the sake of Church discipline, or to fulfill the revelations of the Lord should be placed on the records of the Church, he should see to it that the necessary details are supplied and recorded.

We further believe that the rights of fatherhood in all faithful, worthy men are paramount, and should be recognized by all other men holding positions or callings in the Priesthood. To make this idea plainer we will say, as an example of our idea, we do not consider it proper in a Bishop or other officers to suggest that the son of such a man (the son himself not being the head of a family but living with his father) be called upon a mission without first consulting the father. The Priesthood was originally exercised in the patriarchal order; those who held it exercised their powers first by right of their fatherhood. It is so with the great Elohim. His first and strongest claim on our love, reverence, and obedience is based on the fact that He is the Father, the Creator of all mankind. Without Him we are not, and consequently we owe to Him existence and all that flows therefrom—all we have and all that we are. Man possessing the holy Priesthood is typical of Him. But as men on earth cannot act in God's stead as His representatives without due authority, appointment and ordination naturally follow. No man has the right to take this honor to himself, except he be called of God through the channels that He recognizes and has empowered.

RETURNING to the thought expressed in our opening paragraph, we recognize that there is a side to the question that must not be lost sight of, as to ignore that view would be to encourage a condition in the midst of the Saints pregnant with confusion. We have found occasionally that men blessed with some peculiar gift of the Spirit have exercised it in an unwise, shall we say, improper manner. For instance, brethren strongly gifted with the power of healing have visited far and near among the Saints (to the neglect sometimes of other duties) until it has almost become a business with them, and their visits to the homes of the Saints have assumed somewhat the character of those of a physician, and the people have come to regard the power so manifested as though coming from the man, and he himself has sometimes grown to so feel, and not that he was simply an instrument in the hands of God of bringing blessings to their house. This view is exceedingly unfortunate when indulged in, and is apt to result in the displeasure of the Lord. It has sometimes ended in the brother possessing this gift, if he encouraged such a feeling, losing his power to bless and heal. Departures from the recognized order and discipline of the Church should therefore be discountenanced and discouraged. Not, however, from any feeling on the part of the presiding officer that his domain is being invaded, or that his individual authority is imperilled because a stranger brother administers by invitation therein; but because nothing should be done that would bring discredit on the cause of truth or dishonor on the name of our God, for the honor and the glory are His and must ever be accorded to Him.

THE STORY OF OUR HYMNS

(Concluded from page 241)

lordship, George himself had few advantages. He was self-taught, but not uneducated, and had high ideals. As stated before, he had an artistic temperament and a love for nature and one of the happy memories of his life in England was of gathering the dainty yellow primroses which grew in the meadows.

After joining the Church and coming to Utah he began to write, expressing his feelings and emotion in poems many of which have been set to music. The one best known is "Joseph Smith's First Prayer."

Other hymns composed by George Manwaring are, "We Want to See

the Temple," an old favorite of forty years ago, "Day of Rest," "Welcome to Our Union Meeting," "Sacramental Hymn," "Beautiful Mountain Home," "Sing and Pray," and "Welcome, Happy Sunday." Also "Sweet Sabbath Day," "Children Gladly Join and Sing," "Tis Sweet to Sing the Matchless Love," "Welcome, Welcome," "We Meet Again in Sabbath School," "Lord We Ask Thee 'Ere We Part,'" "Sing We Now at Parting," and many others, the original copies of all being now in the possession of his family. Ten of these are published in *Deseret Sunday School Songs*. He was of a deeply religious nature. This per-

haps inspired the writing of so many poems of a sacred character.

George Manwaring married, a second time, a young woman named Martha Whitaker. To them were born three sons. He was but 35 years of age when he died. Weakened in body he succumbed to pneumonia on the 7th of July, 1889.

To those who sing his sweetly simple songs these words of the poet Aldrich have a deeper meaning:

"They do not die who leave their thoughts
Imprinted on some deathless page.
Themselves may pass, the spell they
wrought
Endures on earth from age to age."

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

STANDARD QUORUM AWARDS

THE following information is necessary in making application for standard quorum awards for the past year:

- A. Name of the ward and stake.
- B. Name of quorum, whether Priests, Teachers, or Deacons, and number of quorums if there is more than one such quorum in the ward, as first quorum, second quorum, etc.

All requests for these awards should be sent to the Presiding Bishop's office through the Chairman of the Stake Aaronic Priesthood Committee, who is to approve the recommendation for the award.

Quorum records should be checked at once and where awards have been earned the recommendations should be made.

HONOR ROLL LOS ANGELES STAKE LEADS

GRATIFYING response to the suggestion of the Presiding Bishopric in December, 1935, that all Aaronic Priesthood Quorums establish standards to govern their work during the year, 1936, is indicated in the reports now being received showing names of quorums which have qualified for the Standard Quorum Award.

The following quorums are included in the first Honor Roll of Standard Quorums for 1936:

Deacons Quorums, Balboa Ward, San Francisco Stake.

First Deacons Quorum of Grantsville Ward, Tooele Stake.

Priests and First, Second, and Third Deacons Quorums, Belvedere Ward, Los Angeles Stake.

Priests, Teachers, and First Deacons Quorums, Huntington Park Ward, Los Angeles Stake.

Teachers Quorum, Walnut Park Ward, Los Angeles Stake.

Teachers and First Deacons Quorums, South Gate Ward, Los Angeles Stake.

Priests, Teachers and First Deacons Quorums, Vermont Ward, Los Angeles Stake.

First Deacons Quorum, Maywood Ward, Los Angeles Stake.

First and Second Deacons Quorums, Manchester Ward, Los Angeles Stake.

First Deacons Quorum, Whittier Ward, Los Angeles Stake.

Priests Quorum, Matthews Ward, Los Angeles Stake.

Deacons Quorum, Kimball Ward, St. Joseph Stake.

First Deacons Quorum, Woolford Ward, Alberta Stake.

First and Second Deacons Quorums, and First and Second Teachers Quorum, Raymond Second Ward, Taylor Stake.

First and Second Deacons Quorums, Raymond First Ward, Taylor Stake.

Teachers Quorum, Redmesa Ward, Young Stake.

Deacons Quorum, Santa Clara Ward, St. George Stake.

Deacons Quorum, Naples Ward, Uintah Stake.

Deacons and Teachers Quorums, Leavitt Ward, Alberta Stake.

First Deacons Quorum, Ogden Third Ward, North Weber Stake.

Deacons Quorum, Ogden Sixteenth Ward, North Weber Stake.

To Los Angeles Stake goes the honor of qualifying the highest number of quorums for the award. Eighteen quorums received the awards which were presented at the Stake Conference.

Stake chairmen are charged with the responsibility of checking quorum records and where the standards have been met of recommending the award to the Presiding Bishopric. In the *Improvement Era* for May an additional honor roll will contain the names of quorums reporting by that time.

RESTORATION ANNIVERSARY CELEBRATION

DISCUSSION of plans for the Church-wide celebration of the 108th anniversary of the restoration of the Aaronic Priesthood on May 15, 1829, are scheduled to be discussed in all quorums of Aaronic Priesthood as the special features of the quorum meeting on the second Sunday in April. This advance date is set in order that ample time will be allowed for planning the quorum activities in connection with the celebration.

Complete details of the plans have been sent to all Stake Presidents and Bishops for transmission to the quorums. It is hoped to make the celebration this year the first in a series of unusual interest and importance.

DISCIPLINE IN QUORUM MEETINGS

ORDERLY conduct and a reverential attitude should characterize every meeting of an Aaronic Priesthood Quorum. It should be the purpose of every quorum leader to instill in the minds of young men holding offices in the Priesthood, respect for the Priesthood and its functions.

Quorum supervisors are especially urged to give attention to discipline and to do everything possible, in a kindly way to secure proper order in quorum meetings. Being well prepared is usually one of the best methods of securing and maintaining discipline.

LEADERSHIP MEETINGS AT APRIL CONFERENCE

THE regular semi-annual convention of Aaronic Priesthood leaders, including Mission Presidents, members of Stake Presidencies, High Councilmen, Bishopsrics, Quorum Supervisors, and others interested, will be held Monday, April 5, 1937, at 4:15 p.m. in the Assembly Hall. Matters of importance will be considered.

At 8 a.m. on the same day, in Barratt Hall an Aaronic Priesthood leadership conference will be held for the purpose of discussing matters pertaining to this work. Special attention will be given to the new phases of the work, including the new plan of conducting quorum meetings in connection with the Sunday School.

AGENTS OF THE ALMIGHTY

INHERENT in the Priesthood is the principle of representation. So planetary and far-reaching are its powers, that when those holding this authority are in the line of their duty, and possess the spirit of their calling, their official acts and utterances are as valid and as binding, as if the Lord himself were present, doing and saying what his servants do and say for him.

This is what it means to bear the Priesthood. It constitutes men agents of the Almighty, transacting sacred business in the interest of the One who sent them. These agents should represent their Principal fairly and faithfully, reflecting, as far as possible, His intelligence and goodness, living so near to him that when their letter of instructions (the written word) falls short, the Spirit that indited it, resting upon them as a continual benediction, can give "line upon line" of revelation, flash upon flash of inspired thought, to illumine and make plain the path they are to tread.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

The Correct View — President George A. Smith, in speaking of the progress of the Church, was fond of using as a comparison, the growth of a hill of corn—first, a single blade of green shooting up from the soil; then two or three such blades; and afterwards a stalk, with ears of corn and silken tassels pendant. One who made no allowance for the growth of the "hill," might be mystified at beholding it in these various stages of development; but those familiar with the changes incidental to such a development would see the matter in a clear light.



LIBERTY STAKE ATTENDANCE BANNERS

AS AN incentive to better attendance at quorum meetings, the Liberty Stake Aaronic Priesthood Committee has provided banners for the Deacons and Teachers Quorums to be awarded each month. Both banners were won by the 31st Ward for the month of January. The attendance of Deacons was 85 per cent, and of the Teachers 82 per cent, of boys of exact quorum ages, 12 to 14 for Deacons and 15 to 16 for Teachers.

Under this plan the quorum having won the banner the greatest number of times during the year is awarded it permanently. The awards are made at the monthly Priesthood Union Meeting.

DEACONS AND TEACHERS OF THE 31ST WARD, LIBERTY STAKE, WINNERS OF STAKE ATTENDANCE AWARDS FOR JANUARY. MEMBERS OF THE STAKE PRESIDENCY AND THE STAKE AARONIC PRIESTHOOD COMMITTEE, THE BISHOP, RIC, AND QUORUM SUPERVISORS JOINED WITH THE QUORUMS FOR THIS PICTURE.

STUDIES IN BETTER TEACHING

"Causes of Inattention: These are too numerous to mention. The following are noteworthy:

1. Poor teaching personality.
2. Poor selection of subject matter.
3. Poor methods of instruction.
4. Bad physical conditions of room, too hot, no air, poor light, etc.
5. Tardy pupils, distractions in and out of building.
6. Waste of time in beginning and in searching for references and material, etc.

Listless, unprepared teachers fail to arouse voluntary attention. Teachers who indulge in rambling talks, attempting all explanations and consuming all time, are uninteresting. Teachers who rely wholly on question-answer procedure, mulling over material that pupils already know, are boring. On the other hand, teachers who make the most of the short time they reserve for their own contributions, who are prepared, who vary the exercises at each sign of boredom or fatigue, and who emphasize pupil-participation are the most interesting and most successful."—From *Teaching as the Direction of Activities*, by Dr. John T. Wahlquist.

Dr. Wahlquist suggests the following ways for student participation. Are you using any of them?

1. Enter freely into all discussions.
2. Contribute stories and illustrations.
3. Retell stories.
4. Give special reports.
5. Make special investigations.
6. Bring supplementary materials, pictures, relics, books, etc.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

COLLEGE YOUTH AND ALCOHOL

By Roland Hall Sharp, In "Allied Youth."

MY FOUR years in college, as well as experience before and since, have built up a healthy dislike for all that alcohol can do to otherwise charming fellows and girls. I saw some of my classmates slip into slavery to drink that became disgusting by their senior year.

There is nothing prudish about my conclusions on drinking, I hope and believe. Alcohol simply hasn't got to first base on its record. Before I went to college, I saw alcohol break up homes in our neighborhood. One case that came rather close to us started when the man of the family learned to relish fine wines from his father's sideboard. For years he drank only moderately. Then he fell on bad times in his business. Instead of meeting his difficulties with a clearer head and with greater determination, he found the false escape offered by drink tempting and soothing.

If his taste for alcoholic drinks had not been developed in prosperous times and in youth, he might not have brought his family to ruin. As it was, he finally sold the beds right out of the house to get money for drink, and ended in the poorhouse.

I saw all this as a young boy, and it made a deep impression on me. Then I came East to Harvard, and found alcoholic drinks getting in more of

their dirty work among my friends. It is useless to tell me that only the weak have anything to fear from moderate drinking. You often will hear fellows boasting that they have the upper hand on their drinking.

Some of those who felt so strong during my days in college weren't strong enough to keep themselves from groveling at the foot of the dormitory stairs, too plastered to find their way home. I have tried hard to forget the stench and vilest that had to be worked out of one of my friends who, when not drinking, was as charming a pal as I have ever known.

Then there were the wholesome orgies, when only the most determined non-drinker could resist the mob psychology. If you haven't taken a refined girl to such a dance or party, wait till you do and have some sot step all over her feet while trying to walk past, or leap up to her and ask for a dance!

I say, if drink can do that to one person, drink is fundamentally to be despised and resisted, regardless of how smart, or socially proper, or harmless, it may be called by those who close their eyes to the hell alcohol can let loose.

It is the game of those who profit from the sale of alcoholic drinks, to make as many drinkers as they can, and to make them young.

In our next article, we will take the lid off some of the tricks used by brewers and distillers to sell their wares among college youth.



Ward Teaching



Ward Teacher's Message for May, 1937

THE LAW OF TITHING

DURING the month of May the attention of the entire Church is to be directed to the Law of Tithing. Payment of the tithe is a commandment to Latter-day Saints. While its payment is voluntary yet it is one of the requirements of good standing in the Church and eligibility for the blessings promised those who obey the law.

Church history records an outstanding example of both the consequences of non-observance of and the blessings of compliance with this important law of the Lord. When Lorenzo Snow became president of the Church, it was involved in debt owing to the troubles incident to the persecution of early days. In their troubles many people forgot the Lord and their obligations to him. The financial affairs of the Church had been a great burden upon President Woodruff, a man who had never been in debt.

President Snow seems to have been specially selected to relieve the Church of this burden. No sooner was he installed, than he was inspired to find a remedy. He began with meetings in St. George. These were followed by a universal gathering of the leading authorities of the Priesthood in the Temple, whence the message of tithing reform, like a wave, rolled over every stake of Zion. The Saints were reminded of the promise that this would be a land of Zion only to those who obeyed the divine law in relation to tithes and offerings. It was promised that if the law were obeyed, great blessings would come to the Saints; while if it were not heeded, the Lord, for their disobedience, would scourge them with calamities. The people responded. Tithes and offerings came as never before. The "windows of Heaven" were literally opened unto them. Their conditions improved, prospects brightened, and there came rapid improvements in the affairs of the Church. At no time has God showered blessings upon His people in greater abundance.

The glorious promises made to the people of the Church through President Snow have been repeated by his successors. This will truly be a land of Zion to those who obey the law of the Lord.

PRESIDENT DAVID O. McKAY'S SUGGESTIONS TO WARD TEACHERS

EXAMINE yourself.

- Are you prepared to teach?
- Teach Jesus Christ is Redeemer.
- That Joseph Smith was a Prophet.
- That he brought in this Dispensation.
- Can you carry this into the home?
- Are you free from backbiting?
- Are you guilty of fault finding?
- Do you understand those whom you are about to teach?
- Do you understand what you teach?
- Have you given your work prayerful thought?
- A visit is not teaching.
- Reading an outline is not teaching.
- Repeating passages of Scripture is not teaching.
- Telling stories is not teaching.
- Teaching is to awaken the family.
- Convince them of your sincerity.
- No two families are alike.
- Different conditions prevail in every family.
- Different viewpoints on religion.
- Study the bishop's message.
- If tithing, pay yourself.
- If prayer, pray yourself.
- Bishops should pray with Priesthood.

- Should teach them prayer and humility.
- Call teachers personally.
- Promote the spirit of the Gospel.
- Follow up delinquent teachers.

ENSIGN STAKE WARD TEACHERS' LEAFLET

A leaflet issued by Ensign Stake a few years ago contained these excellent suggestions for Ward Teachers. The teacher's responsibility is fixed by revelation, thus:

1. To watch over the Church, always.
2. To be with and strengthen both the Church and its members.
3. To see that there is no iniquity in the Church, or hardness with each other, or lying, backbiting, or evil speaking.
4. To see that the members of the Church meet together often.
5. To see that all members do their duty, and
6. To warn, expound, exhort, and teach and invite all to come unto Christ.

Helpfulness should be the teacher's first and fixed purpose, with always the object in mind of advancing the work of the Church. Obviously, this responsibility can not be discharged by

a single and hurried monthly call. The family also is not without responsibility. Ward teachers should be made welcome and at ease. The radio should be turned off, the entire family called in, and the visiting teachers advised that "we are in your hands." Complete cooperation between teachers and family, supported by tact, charity, and humility, is certain to promote greater Church activity, as well as greater personal faithfulness.

FOUR STAKES IN 100% CLASS

JUAREZ, Los Angeles, Bear Lake, and Franklin Stake reported 100 per cent Ward Teaching in all wards of the stake for the month of January. Big Horn and Bear River each reported 99 per cent. Star Valley, Weber, and South Davis reported 95 per cent.

The importance of Ward Teaching should make this duty and calling one to be given first consideration. In order to direct attention to the importance of Ward Teaching the monthly bulletin of stake activities issued by the Presiding Bishop's Office to stake and ward executive officers will list the standing of all stakes on the basis of the record made in Ward Teaching.

SPECIAL PREPARATION URGED FOR MAY TEACHING

TITHING is one of the most important principles of the Gospel. Its practice involves faith, sacrifice, confidence in Church leaders and a willingness to assume one's full responsibilities in meeting the obligations of the Church. One of the definite responsibilities of a Ward Teacher is to teach members in his district the principles of the Gospel. The General Authorities have set aside the month of May for the special teaching of the principle of tithing in every organization and in every home in the Church. Ward Teachers are urged to make special preparation for the presentation of this important message to members of the Church. The monthly message is intended as a foundation only for the Teacher's presentation. To it should be added, from the scriptures, from the teachings of our leaders, and from personal experiences, such material as will tend to strengthen the faith of the Saints and encourage them in discharging their duty. In times like these the attention of all members of the Church should be directed to the necessity of obeying the commandments of the Lord if the blessings promised to those who obey the law are desired. A special effort should be made in the month of May to reach 100% of the homes of the Latter-day Saints in every ward in the Church.

World's Largest Basketball League Completes M. I. A. "Hoop" Season

Manavu of Provo Triumphs in M Men Tournament

By LES GOATES

Sports Editor, Deseret News

ATIRELESS, adroit and cagey Manavu Ward basketball team, whose last-period drives epitomized observance of the Word of Wisdom, rules over the vast domain of Mutual Improvement Association basketball for 1937.

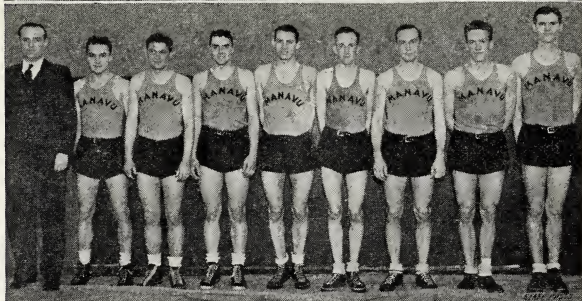
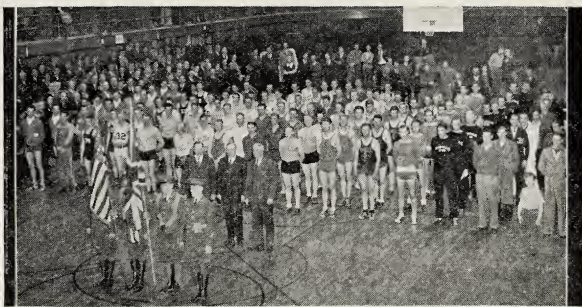
The orange-clad Provo quintet capitalized on superior speed and passing finesse in the final quarter to defeat a large and powerful Midvale Second Ward array, Salt Lake District champions, 35 to 28. The game was a fitting climax to the annual tournament, held before record crowds in the Deseret Gymnasium. More than 1500 fans saw Manavu succeed Ogden Eighth as M Men champions, setting a new attendance record for this colorful athletic pageant.

In attaining to the championship the Manavu team defeated Huntington Park, Los Angeles; Coalville, Third Ward of Salt Lake and Midvale Second. In a story-book finish Logan Seventh stamped from eight points in arrears with less than three minutes to play, to conquer Third Ward, and gain third place. St. Johns of Arizona proved one of the best fives in the meet and rated fourth position. McCammon, Idaho, won from Huntington Park of Los Angeles in the final round to take consolation honors.

This is how they finished:

- | | |
|-------------------|-----------------------|
| 1—Manavu | 9—Cedar City |
| 2—Midvale Second | 10—Cedarfield |
| 3—Logan Seventh | 11—Raymond, Canada |
| 4—St. Johns | 12—Richfield |
| 5—McCammon | 13—Diamond of Oakland |
| 6—Salt Lake Third | 14—Emmett, Ida. |
| 7—Coalville | 15—Roosevelt |
| 8—Huntington Park | 16—Afton, Wyo. |

At the conclusion of the final game, George Q. Morris, Assistant General Superintendent of the Y. M. M. I. A. General Board, presented the *Deseret News* trophies to the champions and the runnersup, a handsome statuette to Manavu and



Top: Formal opening, Church-wide M Men tournament, as sixteen district winners prepared for championship play, Deseret Gymnasium, March 3. Front center, behind Color Guard: General Y. M. M. I. A. Superintendent Albert E. Bowen (right), First Assistant Superintendent George Q. Morris (center), and Dr. Burton K. Farnsworth, M Men chairman (left).

Center: Manavu of Provo, the Church-wide winners; left to right: Coach Paul Holt, Tom Eastmond, Joe Swensen, Reed Oldroyd, Earl Banks, Grant Holt, Jack Eastmond, Kirk Stephens, and Gordon Snow.

Bottom: The Midvale Second Ward runners-up, left to right: Coach Ray Hughes, Harold Landers, Dan Thurber, Mark Wright, Bob Beckstead, Paul Maxuran, Mike Pavich, Melvin Belich, Joe Petrlich, and Frank Canning.

Top Photo—Courtesy Deseret News.
Center and Bottom—Courtesy Tribune-Telegram.

sented the *Deseret News* trophies to the champions and the runnersup, a handsome statuette to Manavu and

a plaque to Midvale. Miniature gold and silver basketball fobs, the official
(Concluded on page 252)

Mutual Messages

General Superintendency

Y. M. M. I. A.
ALBERT E. BOWEN
GEORGE O. MORRIS
FRANKLIN L. WEST
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.

33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. W. M. I. A.
RUTH MAY FOX
LUCY GRANT CANNON
CLARISSA A. BEESLEY
ELSIE HOGAN VAN NOY,
Secretary

Send all Correspondence to Committees Direct to General Offices

WARD HONOR DAY

MAY 11th is Ward Honor Day. This event is as stated in our Activity Guide the climax of the season's activity. It should be as attractive and colorful as possible. It is a time for looking backward over the year's achievements and forward to the joyousness of the Summer activities.

Between now and May 11th ward officers should carefully review all the happenings of the year since June, 1936. In the events that have taken place week by week you have made history. Scan through the ten objectives—the goals to which you have been working steadily—and see what have been your accomplishments. Is your membership increased and is it creditable in proportion to the size of your ward? Is your order improved? Do you feel that the Theme has had any definite influence in the lives of your members? Have you presented it in an especially forceful manner or with any special ceremony? Did you go over the top in your *Era* subscriptions? In what percentage of your homes have you placed the *Era*? What have you accomplished in recreational activities—your dances, your dramas, your music? Have you organized choruses as recommended? Have you presented the opera "Martha"? What percentage of your Gleaners, Juniors and Bee-Hive Girls are on the tithing rolls this winter? What service has been given in the Church Security Plan? At your Ward Honor Day all of these things and other special accomplishments should be reviewed and the groups or departments which have aided materially in increasing the attendance or in promoting good order, or in fulfilling any of the other objectives of the program should be honored and asked to stand while they are given special commendation.

As a feature adding to the interest of this report, a herald could sound a bugle and then the best announcer available in your ward might read with the sureness and dispatch of a radio news announcer the review of accomplishments, prefacing them with "M. I. A. marches on." Or, speakers for each group or objective could respond in a spontaneous manner from various parts of the hall.

After this "citation" ceremony the program may consist of any of the outstanding presentations of the year. For

example, choral work, individual musical numbers, public addresses which may have been given on the Sunday evening programs, stories, a one-act play, or any new numbers which reflect the outgrowth of the season's work. As a closing feature of the Ward Honor Day program it is recommended that members of the bishopric be given special honor. Tributes might be prepared and presentations of flowers made if desired. It is hoped that in turn the bishop or his counselors may make special citations of the good work accomplished by the M. I. A.

If thought advisable this occasion may include not only the evening's program, but may begin earlier and take on the nature of a Field Day event. The program may then be enlarged to include sports and other outdoor activities. In either event we urge that preparations begin at once, so that the numbers presented may be of a high order of excellence. The Honor Day furnishes the opportunity for exhibition of real talent. In every M. I. A. in addition to the regular class work and assembly programs there should be the hum of activity in preparation for the Ward Honor Day. At every possible opportunity between now and May 11th your Ward Honor Day should be advertised. Let the whole ward know about this gala feature of M. I. A.

STAKE HONOR DAY

ALL that has been said above concerning the Ward Honor Day applies to the Stake. Stake officers doubtless have already made a careful record of the outstanding happenings in the wards, with a view not only to keeping the history of such events, but to their presentation at the Stake Honor Day. Early in the new year one Stake reported that their Honor Day program was already outlined.

It is hoped that this occasion in every Stake will, through the magic touch of story, song, heraldry, pageantry, and dramatic color, be made a glorious event. Stake Honor Day comes on May 18th.

CHURCH-WIDE DANCE FESTIVAL

THE following program will be carried forward as the Church-wide Dance Festival to be held at Saltair, Friday, June 11th, at 7:00 o'clock.

1. Fox trot, "Aloha Oe".
2. Original Waltz.
3. Floor Show Numbers.
4. Original Fox Trot.
5. The "Centennial" Waltz.
6. Hawaiian Group.
7. Waltz—"The Glean".

INSTRUCTIONS

(1) Fox trot—"Aloha Oe". Each stake or mission will be permitted to enter 8 couples for this dance. The music will be the refrain of "Aloha Oe" (Farewell To Thee).

(2) Original Waltz. As a result of our year's program calling for the teaching of waltz fundamentals finishing with the creation of an original waltz, the stakes or missions may each send to the Festival 2 couples to demonstrate their original dances. The couples may each present an original dance or both couples may dance the same dance. The music will be the refrain of "When It's Springtime in the Rockies". The dance must be confined to 64 measures, (the refrain twice through). The tempo will be about 96 counts a minute.

(3) Floor Show Demonstration. Many stakes and some of the missions besides creating original fox trot and waltz numbers have created a group dance for entertainment purposes to be used during intermissions or as a special feature of a party. Any stake or mission having such a dance will please notify the General M. I. A. offices and where possible the dances will be previewed and two numbers selected to appear on the regular Festival program. All others (if possible) will be given a showing at the reception to be held from five to seven at Saltair on the same evening.

(4) Original fox trots. Same arrangement for this as for number 2. The music will be "Gypsy Sweetheart" by Victor Herbert. The dance must not exceed 32 measures (the refrain twice through). The tempo will be about 56 counts a minute.

(5) Centennial Waltz. In order to give added color and beauty to the Festival it has been decided to do this number in Spanish costume. The dance will be confined to one or two couples from each stake and mission. Participation in this number is optional and only those in costume may enter. The music will be "Ciriibirin," published by Oliver Ditson Company, Boston, (sung by Grace Moore in her picture).

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ture "One Night of Love"). The refrain only will be used.

(6) Hawaiian Native Dance. As a special feature a Hawaiian group who are coming to Conference from the Oahu Stake will present a native dance.

(7) "Gleam Waltz". From 8 to 10 couples from each stake and mission may enter this dance. This will be the finale and the big mass dance of the evening. The music will be "Let Me Call You Sweetheart".

Let us all begin now to dance. In every ward, groups might be participating in this joyous activity. This will put color and life into the program of your spring months. Build up a strong Stake Festival which will be a miniature of the big Festival to be held at Saltair.

LOS ANGELES STAKE STAGES GREEN AND GOLD BALL

PAGEANTRY was a feature of the Green and Gold Ball at the Los Angeles Stake. The spectacular program was executed with unusual dispatch. There was no lapse of time between the acts staged by the several wards. Brief accounts of the succeeding acts of pageantry were presented through the microphone by Mrs. LaVerd Lillywhite, Counselor in the Presidency of the Y. W. M. I. A. These readings added much to the interpretation of the dramatic pageantry as the several wards marched from the lounge into the hall and forward to the throne which had been erected for the queen of the evening. The pageantry was historically accurate and highly impressive and interesting. It was woven about the theme: "America, a land which is choice above all other lands."

Matthews Ward built its pageantry around the Nephite period; Walnut Park, about the Lamanite period; South Gate, about the period of the Discovery of America; Maywood Ward, about the Puritan period; Manchester Ward, about the Colonial or Revolutionary period; Belvedere Ward, about the Civil War period; Huntington Park about the period of Western Expansion, including the Pioneer movement; Whittier Ward, about the World War period, and Vermont Ward depicted the idea of America as a Land of Desire to which all nations will come.

One thousand members of the stake were comfortably seated in the capacious auditorium as they witnessed the procession of the wards in their pageantry acts.

All in all this was probably the highest expression of M. I. A. recreational activity in the history of Los Angeles Stake.

REPORTS FROM THE FIELD SCRIPTURE READINGS

THE following are recommended by Logan Stake for the weekly scripture reading. They have been prayerfully and painstakingly selected with the M. I. A. audience in mind. Their use is, of course, 248

not obligatory where you have other carefully selected readings that you prefer to use. They urge, in any event, that readings be long enough to give the context of outstanding passages, and short enough to hold the interest of your young people. We have kept these points in mind in making these selections.

We also strongly urge that these readings be assigned at least a week in advance, and that a check be made during the week to see that they are being properly prepared. By this means, although we realize the work that is entailed, we believe that this feature can become one of the most inspirational features of your weekly programs. We further suggest that a short explanation be given before many of the readings, in order to give them their proper settings.

Doctrine and Covenants: Section 11:1-14, 1:1-6, 17-24, 37-39, (one reading); 27:14-18, 58:5, 21-23, 26-29, (one reading); 59:1-24, 76:1-14, 19-24, (one reading); 88:74-80, 118, 122-126 (one reading); 89: 93-193, 119, 121:26-27, 34-46, (one reading).

The Old Testament: Exodus 20:1-17, Genesis 1:1-5; John 1:1-18, (one reading). Psalms 8:23, 24, 27, 121 (each Psalm one reading). Isaiah 40:1-8, 28-31 (one reading); Isaiah 52:1-9, 53:1-12.

Book of Mormon: Nephi II, Chapter 10: 10-19; Alma, Chapter 30:9-14; Moroni, Chapter 10:20-21, 30-34.

The New Testament: Matthew, Chapter 7:1-5, 15-29, (one reading); Matthew, Chapter 25:14-30, 6:1-13; Mark, Chapter 8:34-38, 9:33-42, (one reading); Luke, Chapter 6:12-19; Matthew 5:1-12, (one reading); Luke, Chapter 8:5-15, 10:25-37, 12:16-21 (paraphrase); Chapter 15; John, Chapters 14 and 17; I Corinthians, Chapter 13; II Timothy, Chapter 1:7-12, 17-19, (one reading).

INFORMATION WANTED CONCERNING HAROLD P. DANGERFIELD

BROTHER HAROLD P. DANGERFIELD, superintendent of the Lincoln Ward Mutual Improvement Association and for many years an active M. I. A.



HAROLD P. DANGERFIELD

worker, left home to go to his place of business on the morning of November 3, 1936, and has never been seen or heard of since. M. I. A. workers and Church members are requested by

the parents, Mr. and Mrs. E. A. Dangerfield of 2026 McClelland Avenue, Salt Lake City, to forward any fragment of information that may shed light on his disappearance, to them or to the sheriff of Salt Lake County. The description follows:

HAROLD P. DANGERFIELD

Dark complexioned. Age 24 years. Height 5 feet 8 inches. Weight 125 pounds. Has dark hair, blue eyes, perfect teeth. Wore dark blue hat, brown suit, dark grey overcoat, white shirt with detachable collar, black oxfords with zipper gasholers, and rimless glasses. (Probably a victim of amnesia.)



Dr. L. L. Daines and Charlotte Stewart, Chairmen; H. B. Merrill, Lucy W. Smith, Hazel Brockbank, Vida F. Clawson, Polly R. Hardy, Dr. George H. Hansen.

Seniors, the committee has three things to present.

First: Organization for June Conference. We should like to see every ward and certainly every stake in the Church organized for next year's work well in advance of June Conference in order that there may be a representation in the Senior department.

If some of the wards cannot be represented, they could be organized with a leader to whom literature might be sent. Friends of Senior groups, will you please look toward next year's work now? Ask the executives to help you perfect an organization well before June.

Second: Suggestions for summer. We should like very much to have suggestions from the field for summer activities. We should like to pool your suggestions, go over them, and select those activities in which the ward membership would be most interested.

Would you like to hike, swim, play softball, picnic on a ward, stake or district basis, build monuments, take pilgrimages to historical places, organize a week's outing with lectures after the Chautauqua order, or just what would appeal to you? Please let us know. Address: Senior Committee, General Boards, 50 North Main Street or 34 Bishop's Bldg., Salt Lake City, Utah.

Third: Class Suggestions for April. Chapter 24, "Family Recreation." This chapter is a challenge to the entire family. The class could be made interesting by selecting two or three heads of families who have taken their recreation in some measure with their entire family, to tell just what they did and how they did it. A family outing of some sort might be planned. Perhaps there are families in your ward who know how to play together. Use them in teaching others.

Chapters 25 and 26 could well be carried out as indicated. That closing testimony meeting could be a rousing success if class members say constructive things rather than stereotyped sentences which have little meaning.

M Men

Dr. Burton K. Farnsworth, Chairman; Floyd G. Eyre, Dr. F. S. Harris, Homer C. Warner, Werner Klepe, Frank W. McGhie, Dr. Wayne B. Hales.

ATTENTION: Stake Supervisors, Presidents, M Men, and Master M Men.

To promote the M Men ideals; to stimulate Master M Men membership; to intensify the spirit of fellowship and fraternity, we call your attention to the need of a rather definitely organized and projected campaign in your district in

- (a) A knowledge and appreciation of the M Man and Master M Man pins.
- (b) The selling and wearing of said pins. (See 1936-37 Manual, pp. 206-209.)

Gleaners

Helen S. Williams, Chairman; Emma Roland, Ann M. Cannon, Rose W. Bennett, Katie C. Jensen.

"WHAT THEN?"

IN a most interesting book there is a story told of a young man who faced his old professor on graduation day with high hope for the future in his happy countenance. He said something like this: "I'm going to do great things. I'm going to college." The teacher interrupted him with, "And what then?" The young man said, "I'll marry." "And what then?" "Oh! I'll work in a bank." "What then?" "I'll be the cashier." "So. What then?" "I'll make enough money to travel." "And then?" "I'll retire." "And then?" "Oh! then maybe—maybe I'll die." But the kind professor smiled and said, "And what then?"

So for our Gleaners I am wondering about the next few months "What then?" How much will the summer net them? Autumn came in all of its glory and color to prepare humanity for Winter, and although Winter brought out the resistance in human nature, he sent all of us into the very lap of joy and promise when he left us at the corner where fair Spring was waiting. And what then? But to Gleaners, let us say—"What now?"

Ahead are summer, vacation, fine relaxation, and leisure. "The soul is dyed by the color of its leisure thoughts." I am wondering what our girls are thinking, what they are planning. What will be the "soul color" of Gleaners this summer? Believing in them, having faith in their judgment and wisdom in their play time, I am daring to guess that in the first of June they will pause and ponder on the picture they see ahead. Will they list their liabilities, also their assets, so they will know where they are going?

Assets

A lovely body
A clear mind

An attractive appearance
A good name
Self-respect
A sense of humor
A happy heart
A clear conscience
Spirit ready for adventure
Many good friends

Liabilities

Too little sleep
Tired nerves
Bad habits
a—petting
b—smoking
c—drinking
d—speeding
Dislike for self
Inferiority Complex
Wasted time
Moody spells
Regrets and remorse
Embarrassing acquaintances

We bid fair Summer to hurry for the sake of Gleaners. Summer should be a time for happiness and delight. It will come, but Gleaners will lose or use it according to their treatment of its offerings. If I were a Gleaner, I would treat my Gleaner summers as the best of my lifetime. I might ask myself the following questions:

Where am I going? With whom am I going? Why am I going? And to the last question I would write and rewrite, to have a good, "good time," the best time of my life.

The five things human beings are most interested in are—the world, other people, themselves, where they came from, and where they are going.

So Gleaners, where are you going?

Things I should do during the summer if I were a Gleaner Girl:

- 1—Endeavor to make as many new friends as possible. Friends who made me better.
- 2—I should renew old acquaintances and give some outdoor parties.
- 3—I should go to the top of a mountain at daybreak for the sake of a sunrise and to listen to a meadowlark.
- 4—I should visit places I had never been before in my own community.
- 5—I should always be ready for a good—good time with the right kind of people.
- 6—I should read books I had always wanted to read that would make me better informed.
- 7—I should spend at least one week in the mountains and see how lazy I could be.
- 8—I should write those "promised" letters.
- 9—I should pray a little oftener and go by myself fifteen minutes every day and think everything over with God.
- 10—"I should breathe more; eat less.
I should walk more; ride less.
I should think more; talk less.
I should bathe more; primp less.
I should sleep more; worry less.
I should save more; spend less.
I should laugh more; complain less.
I should praise more; condemn less.
I should love more; hate less.
I should pray more; and meet happy-ness."

M Men-Gleaners

To all Stake and Ward M Men-Gleaner Workers:

THE Gleaner-M Men Committees of the General Board desire to express in a very humble way our sincere appreciation for your support and efforts in this improved year's work, especially in the following:

First, in realizing relatively our objectives in the three-fold activity program of this year. Lasting friendships, social refinement, social leadership and less class distinction are among these very fine objectives you have aided in realizing.

Second, for the great number of and quality of the Gleaner-M Men banquets that have been to many, the social function of the year in their lives.

Third, for the wholesome and willing cooperation in putting over our theme: "Our Social Obligations." In many stakes the leadership in this course has been of a super type; the spirit of cooperation has been a realization of our dream; the application of these fundamental principles in our social life has been most pleasing. Surely you who have put your heart and soul into this wonderful work, do with us, rejoice in the sweet spirit that comes to one who renders service in the Gospel spirit and sense.

Fourth, we desire to call your attention at this time of the season, to the very necessary thing you should do now. We urge all to give it time and immediate attention. This is it:

- (a) Organize your stake for the coming year's work; have all officers duly appointed previous to the June Conference sessions.
- (b) Organize your wards for the coming year's work.
- (c) Motivate the spirit of this coming year's work in your officers that they will attend the June sessions. This is the time to insure a great year for 1937-38. Supervisors are responsible for this usually neglected phase of our work. We are expecting your stake to be a leader in this duty—the test of good and super-leadership.

VACATION TIME

VACATION time presents to Gleaner-M Men members one major problem. Especially is it true now in our social world which seems to be much befuddled. That problem stated is simply this: Have I the moral courage of my conviction? Have I the "pure intelligence" to see the immoral aspects of so-called social and personal habits—indulgences? Moral means, in its truest sense, to be in harmony with the constructive law of my own life and life itself. To be immoral is simply—
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ply to be out of harmony with the constructive law of life. Alcohol, nicotine, sex indulgences are not in harmony with the constructive law of life. Our ideals, our traditional standards we hold, as it were, in our hands as torches to the world. "Carry on" with and in these basic ideals. Teachers: Have a frank, open discussion on these problems as part of the "Vacation Time" lesson.

Explorers

John D. Giles, Chairman; M. Elmer Christensen.

EXPLORER VANBALL SEASON ENDS

CLIMAXING a season marked by unusual progress in technique and more general participation than at any time in the past, the seventh season of Vanball for the Explorer Scouts ended at Logan, Tuesday, March 9. A post-tournament series following what had been planned to be the final championship in Salt Lake City, February 26 and 27, became necessary when the two Logan teams, representing the Fifth and Ninth Wards respectively, played to a deadlock, which it was impossible to play off without extending the playing time beyond Saturday midnight into Sunday.

The two Logan teams completed the series on a home court, the Fifth Ward winning the Church championship by scores of 16-14, 15-13. The winners were awarded Explorer sweaters and the second and third place teams, the vanballs used in the championship.

Fifteen teams, the largest number ever to enter, participated in the tournament, representing the following troops: Utah National Parks Council,

Fairview North and Provo Second Wards; Salt Lake Council, Cannon, Central Park, Twenty-sixth, and First Wards; Ogden Area Council, Clinton and Ogden Eighteenth Wards; Cache Valley Council, Logan First, Fifth, and Ninth Wards; Tendon (Pocatello) Council, Pocatello Fourth Ward; Teton Peaks (Idaho Falls) Council, Parker and Idaho Falls Fourth Wards. The Snake River Area Council (Twin Falls) was prevented from conducting regional finals by snow-blocked roads.

Tournament officials rated the championships as being the most successful since the game was devised for the Vanguards of the Church in 1931 when Vanball was first introduced.

The final standings placed the teams in the winning brackets in the following order: Logan Fifth, Logan Ninth, Pocatello, Salt Lake, First, Cannon, Provo Second, and Parker.

Members of the General Board of the Y. M. M. I. A. present made the awards to the winners.

Juniors

Martha C. Josephson, Chairman; Martha G. Smith, Emily H. Higgs, Catherine Folsom, Sarah R. Cannon.

EXPLORERS AND JUNIOR GIRLS FROLIC

LOS ANGELES STAKE held a dance which was attended by 175 couples, exclusively Explorers and Junior Girls. The cooperation of the Ward Explorer and Junior Girl advisors was solicited, and an effort made to have every Junior and Explorer in the Stake in attendance to enjoy the festivities. The event started promptly at 8:00 and the soft strains of "Home Sweet Home" sent the happy youngsters home at 11:00. These young people were so enthusiastic over

this free party given them, and so earnest in their request for further like affairs, that the Stake Board Members are attempting to arrange to hold similar dances at regular intervals. They feel the missionary work of holding the interests of this age group is well worth any effort required on their part.

FESTIVALS

A CANDLE light tea for Junior Girls and their mothers of the South Davis Stake was held on a Saturday afternoon from 3 to 6. The program included one number from each Ward, and some numbers furnished by the Stake leaders; lemonade, wafers, and party stick were served. Socializing mixer games were participated in by all. Each ward leader was responsible for her group—arranged for care of their wraps, directed them to their seats, assisted with the serving and the socializing. Pink, green, and silver were used in the decorations.

It is incorrect to wear formals earlier than 7:00 o'clock.

KODAKING

THE COMPLETE process of developing and printing requires so much time, the suggestion is made that you make some exposures (frequently incorrectly called "take some pictures") in which your girls will be interested; develop them yourself, or have them done professionally at a kodaking establishment or a drug store; then do the printing with your group participating. This is sufficient to interest your girls in this hobby and will use a full class period. Further participation would be effective as a summer project.

LESSON HELPS

IF YOU are giving a lesson on "Your Artistic Self" and you suggest that the breakfast would be enjoyed more fully if it is served artistically, with Mother's hair combed, be sure you recommend that daughter gives assistance so that Mother will have time to comb her hair before breakfast. This is an example of problem project method.

"Teacher" is out of date; the more modern term is "leader." Are you a



1937 EXPLORER VANBALL CHAMPIONS
Top row, left, Logan 5th Ward, Church Champions; right, Logan 9th Ward, runners-up. Bottom row, left, Pocatello 4th Ward, Third Place Winners; right, Salt Lake First Ward, Fourth Place Winners.

leader, in every sense of the word, for your girls?

Be willing to learn from any good source.

When you read something helpful to your lessons, do you copy it, or clip it? Do you put it into a scrap book? a note book? a file? attach it to your manual? or write it in? Principles of leadership which apply this year will probably be useful one year hence, at least. It is rather impossible to recollect everything you have learned, (at the opportune moment) unless you use some good reminders.

If two leaders are working in one group, for example, one with the religious discussions, and the other with the other discussions and activities, it would be a courtesy for each to give the other opportunity to make announcements and assignments for her next week's work.

ENCOURAGEMENT

WE APPRECIATE the fine work our leaders are doing and urge them to continue, and keep up interest to the end of the season—May 31st; and then begin all over again June 1st. These girls are just as much worthwhile in the summertime as at any other season and need sympathy and attention. How can we help you?

Attention—We are hunting for a new name for our department. Why not send in your suggestion?

JUNIOR JOURNAL

The Junior Girls of the Tenth Ward, Liberty Stake, publish a four-page monthly class paper called *THE JUNIOR JOURNAL*. The paper is printed at the home of one of the girls on a hand-made gelatin ditto machine and fastened together with staples. The *JUNIOR JOURNAL* is sold on Tuesday night to all Mutual members at 1c a copy or ten cents for a year's subscription. The profit which is quite substantial is put in the treasury and will be used to pay for the stake Mothers' and Daughters' banquet.

The girls print, edit, and sell the papers themselves. All jokes, stories, poems, articles, and comic strips are original. News from the ward M. I. A. is also used in *THE JUNIOR JOURNAL*. The class paper has added interest and enthusiasm not only to the Junior class itself but also to the entire Mutual. Submitted by Marjorie Evans Jackson, Tenth Ward Activity Leader.



D. E. Hammond, Chairman; Philo T. Farnsworth, Arthur Peterson.

IN A recent survey of Juvenile Delinquency which extended over a period of years in one of our large western cities some startling information concerning boys of Scout age was revealed. Of more than ten thousand boys registered in the Juvenile Court for various crimes it was disclosed that 85.5 per cent had never had the opportunity of participating in or belong-

ing to any character building organization; 68 per cent had no religious interest whatsoever, and only 10.5 per cent signified any interest in a hobby or special activity.

Although percentages may vary in similar studies of delinquency in other communities, the trends will be the same. The implications for boyhood welfare are obvious. As leaders of boys the facts of this study offer a direct challenge to us. Too often we have been content with confining our efforts and influence with those select boys who seek Scout work and who offer no particular problems or challenge to our leadership. In dedicating our services to boyhood we must recognize our responsibilities to the boys of our communities who need our help most.

This is the time of the year to take stock of our activities and plan to make our influence more effective. Have we sought all the boys of our community of Scout age and invited them to join us? Are we holding our boys? Are our Scout activities meeting the standards of the Boy Scout organization and the ideals of our Church? Are we planning a vital and interesting summer program? These aspects of Scouting are very opportune now. With but little extra effort we can enlarge the sphere of Scout training in the lives of the boys who are actively participating in the program, and extend the influence to many boys who will profit by it but who are now shut out by circumstances we can alter.

One of our national leaders recently said this statement: "Scouting is a God-given program for a particular time, and this is the time." We agree with him.

A YOUNG MAN'S PRAYER

By Harlan G. Metcalf

God, make me a man!
Give me the strength to stand for right
When other folks have left the fight;
Give me the courage of the man
Who knows that if he will, he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed,
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O, make of me a man!



Ethel S. Anderson, Chairman; Marie C. Thomas, Julia S. Baxter, Margaret N. Wells, Bertha K. Tingey, Ileen Waspe, Agnes S. Knowlton.

Summer Supervision

IN LAST month's *Era* we asked you to plan a year-round Bee-Hive supervision. If you find for some good reason you are unable to carry on the

summer activities, please consult your President and see that another Bee-Keeper is appointed before June Conference and given sufficient help to enable her to carry on the activities immediately. Plan with her the summer program for your Bee-Hive girls. We hope that all Bee-Keepers will be able to continue and experience the joy of taking their girls into the out-of-doors and participate in happy, joyous summer activities.

Bee-Hive Week

Bee-Hive week is an established event which takes place each year the first week in May. May 2 to 8 inclusive is Bee-Hive week this year. Its purpose is to feature Bee-Hive activities in many delightful ways. It begins with the Sunday services. Ask permission to have Bee-Hive girls in uniform act as ushers and provide the flowers at Sunday School and Sacrament meetings. We also hope they will be permitted to have some small part in the M. I. A. Conjoint session. The suggestion has been made that they have a Candle Lighting Ceremony.

The following is submitted:

Ten Bee-Hive girls are chosen. These girls must be in uniform (band). On the pulpit the Bee-Keeper may place nine candles. It is well to have the tallest candle in the center, the other candles tapering towards it. A two-by-four board or an oblong cardboard box with holes to support the candles would be necessary and convenient. These containers should be covered with crepe paper, flowers, and must be substantial so that there will be no danger of the candles falling and causing a fire.

The first of the ten girls steps forward and gives the following short introduction: "One of the special events of the Bee-Hive organization is Bee-Hive week. It is a yearly event held the first week in May. As a beginning of our week's celebration, we have asked permission to call your attention to this great Bee-Hive organization, with its joyous activities for young girlhood by presenting our Spirit of the Hive Candle Lighting Ceremony. The Bee-Hive Girls Promise is:—" (See *Bee-Hive Girls' Handbook*, p. 7, "On my honor I will endeavor, etc.") This is given with the Bee-Hive Salute. This girl then steps back into line.

A Bee-Keeper should be sitting close to the girls and at the conclusion of the first speaker should inconspicuously pass a lighted taper to the second girl, who steps in front of the nine candles. As she lights the first candle, she says:

"I light the candle of Faith.
Have Faith in yourself, have faith in your friends,
Have Faith in your God whose love never ends,
Faith to push forward in every good cause,
Faith to hold fast to God's holy laws."

This girl then steps back into line, gives the lighted taper to the third girl, who steps forward with the taper and lights the second candle and says:

"I light the candle of Knowledge.
Seek and ye shall find
Treasures of truth, treasures of mind.

Treasures eternal which God has designed.
For you and for me to inherit."

This is continued until each girl has lighted her candle and given her verse as follows:

Fourth Girl—"I light the candle of Health.

To safeguard one's health
Is a positive duty.
Health is real wealth
And Health is true beauty."

Fifth Girl—"I light the candle to Womanhood.

Each Bee-Hive girl is building her life
With industry, virtue and honor
That the glory of true womanhood
May some day shine upon her."

Sixth Girl—"I light the candle to Beauty.

Teach me, O Lord, to understand
The Beauty that I see
In towering hills, in fertile vales
In flowers and bud and tree."

Seventh Girl—"I light the candle to the Value of Work.

Work is the main-spring of life
The road to all progressiveness
It makes keen minds and skilful hands
And ends the day in happiness."

Eighth Girl—"I light the candle of Truth.

To tell the Truth, to love the Truth
Should be our highest aim;
To work for Truth with all our hearts
Will bring eternal fame."

Ninth Girl—"I light the candle of Service.

O the joy of rendering, Service
To one who is in distress
Or in trying to sooth another's pain
With a smile and fond caress."

Tenth Girl—
Joy comes after achievement,
To fulfill the requirements of the Spirit of the Hive

Is the goal of Bee-Hive girls
I light the candle of joy.

As a fitting climax, the girls give the Bee-Hive Salute and the Bee-Hive Purpose: "To train for service; to enrich girlhood; to promote faith in God and a love for His Gospel plan."

(In the event your ward M. I. A. is using the suggested Theme Ceremony, something else may be substituted for the above ceremony.)

In addition to the above Spirit of the Hive Candle Lighting Ceremony, a few remarks by the Bishop or the Y. W. M. I. A. President in support of the Bee-Hive organization would be appropriate.

Other suggestive activities for Bee-Hive Week are—special numbers by Bee-Hive girls on the Tuesday evening program; display of Bee-Hive handbooks and Honey Combs; cooking, camping and First Aid demonstrations; matinee dance for Bee-Hive girls and Boy Scouts; hikes or outings; filling of Honor Badges; concluding on Saturday with the "Day of the Swarm."

(See Bee-Keepers' Handbook, p. 172; Bee-Hive Era Notes, March, 1936, and February and March, 1937.)

The Three-Year Service Pin:

It is the privilege of Stake Bee-Keepers 252

carefully to check again with ward Bee-Keepers to see if any are eligible for both the three and five-year service pins. Test questions for the three-year pin and full information for conducting the test will be furnished Stake Y. W. Presidents and Stake Bee-Keepers upon request, at the Y. W. M. I. A. General Office, 32 Bishop's Building, Salt Lake City, Utah.

Requirements For the Three-Year Pin:

1. Three years consecutive service (including the year just closing).
2. Completion of the three Ranks.
3. Fourteen Honor Badges—Earned and checked.
4. Satisfactorily passing the test prepared by the General Board.

As Bee-Keepers, let us be honest with ourselves in checking and completing these requirements. Ward Bee-Keepers may assist each other and final checking must be made with the Stake Bee-Keeper before the test is given.

Five-Year Service Pin:

Any Bee-Keeper who has filled all the requirements for the three-year pin and has given two years' additional continuous service is entitled to the five-year pin, which is a gift from the General Board.

These two pins are to be awarded at one of the sessions of June Conference. To those who do not attend June Conference, these pins may be awarded at special stake gatherings such as quarterly conference and conventions.

There are still a few Bee-Keepers who qualified for the pins last year and whose names are on the General Board lists as eligible, who haven't yet received their pins. We suggest that they get in touch with their Stake President or Stake Bee-Keeper at once and have them send for these pins.

BEE-HIVE DANCES

WE URGE that all Swarms learn the two folk dances suggested for this year, if you have not already done so. (The Hungarian Grief Dance and The Seven Jumps.) Your girls may participate in your ward or Stake Dance Festival with one or both of these dances. Crepe paper aprons and caps in red, white, and green for the Hungarian Grief Dance would be very colorful. Ask your dance directors to assist you in teaching these dances.

THE UNIFORM

AS FAR as possible all Bee-Hive Girls should own and wear the Bee-Hive band. It has now been adopted as the only official Bee-Hive uniform and may be purchased at the General Board office for the nominal cost of 30c. The Swarms wearing this uniform at Swarm Day containing their emblems and awards make a fine display. Swarms wishing a dress in addition to the official band may choose their own styles and materials. The band, however, can be worn nicely with any dress. The band together with the emblems, Bee-Lines, and Honor Badges are copyright and cannot be duplicated or made by any other company.

World's Largest Basketball League

(Concluded from page 246)

General Board awards, were then presented to the individual players on the two teams.

The official *Deseret News-Improvement Era* all-star honor team was selected as follows: Forwards—Overson, St. Johns and Mazuran, Midvale. Center—M. Peterson, Richfield. Guards—Stephens, Manavu and Wright, Midvale.

The complete story of the tournament is told in the following summary:

First Round

Midvale Second 30, Afton North 13
Huntington Park 37, Manavu 42
Emmett 31, Salt Lake Third 56
Coalville 48, Roosevelt 23
St. Johns 31, McCammon 22
Richfield 33, Raymond 28
Clearfield 24, Cedar Third 27
Dimond 23, Logan Seventh 32

Second Round (Championship)

Logan Seventh 46, St. John's 27
Cedar Third 20, Midvale 31
Coalville 33, Manavu 40
Richfield 40, Salt Lake Third 41
(Consolation)

Emmett 42, Raymond 22
Roosevelt 31, Huntington Park 38
Dimond 38, McCammon 44
Afton 25, Clearfield 40

Third Round (Championship)

Logan Seventh 31, Midvale 34
Salt Lake Third 27, Manavu 39
(Consolation)

McCammon 35, Clearfield 33
Emmett 35, Huntington Park 39
Richfield 29, Coalville 53
St. Johns 62, Cedar City 32

Fourth Round (Championship)

Manavu 35, Midvale Second 28
(Consolation)

Salt Lake Third 38, Logan Seventh 40
Coalville 27, St. John's 35
McCammon 40, Huntington Park 37

In addition to Homer C. Warner and the entire Y. M. M. I. A. General Board M Men Committee, appreciation for the outstanding success of this year's tournament is due John D. Giles and W. O. Robinson of the General Board, Reed Richards, Tournament Director; Dr. David E. Smith, Medical Director; and the fourteen M Men District Supervisors, as follows:

District 1: Don E. Kenney, Richfield, Utah; District 2: Vernon A. Jones, Cedar City, Utah; District 3: Arthur Larson, Ogden, Utah; District 4: Ernest Olson, Oxford, Idaho; District 5: Francis C. Williamson, Laketon, Utah; District 6: LeRoy Olson, Provo, Utah; District 7: William Oliver, Price, Utah; District 8: Ronald Purcell, Idaho Falls, Idaho; District 9: L. R. Bice, Twin Falls, Idaho; District 10: Reed Richards, Salt Lake City, Utah; District 11: J. Montel Green, Montebello, California; District 12: James S. Sharp, Oakland, California; District 13: D. L. Stapley, Phoenix, Arizona; District 14: Wilford Van Orman, Raymond, Alberta, Canada.

THE JOURNAL OF ARCHER WALTERS



CONCLUSION

THE self-told story of a man who with his wife and five minor children, left home and country and comfort to cast his lot with those who, in the mid-nineteenth century were sacrificing all material considerations and even life itself for their testimonies of the gospel truth.

26TH

Traveled about 19 miles. Camped 3 miles from Fort Laramie. Tucked away a dagger for a piece of bacon and salt and sold one for one dollar and one-fourth. Bought bacon and meal and Henry and me began to eat it raw we were so hungry. Forded the river. Sister Watts got hurt by the wagon. My wife thinks she would have fell when half way over the river. Bro. John Lee came to her assistance.

27TH

Traveled about 18 miles. Had bacon and meal porridge for supper; the best supper for many weeks. A camp of Indians passed us.

28TH

Traveled about 15 miles. Mended handcart good and had road hilly. Camped at a nice place called Horseshoe Creek. Mother and Sarah washed clothes.

29TH

Traveled 25 miles. Met some Californians. Camped Platte River.

30TH

Traveled 22 miles. Met some Californians and they told us that the wagons were waiting at Deer Creek for us.

31ST

Very poorly, faint and hungry. Traveled to Deer Creek, 22 miles. Brother Stoddard from Carlisle Conference, about 54 years old, died in the wagon on the road. More provisions given out.

SEPTEMBER 1ST, 1856

Rested from travels. I mended carts. Meeting about flour and paying for extra that was brought in the wagons, 18c per lb. Harriet getting quite well and walks all the way.

2ND

Platte River. Traveled 19 miles. Walter Sanderson, aged 56, died.

3RD

Met 4 wagons: Henshaw from Nottingham, John Barnes from Sheffield. Traveled 15 miles.

4TH

Traveled 10 miles.

5TH

Rested. Rained all day.

6TH

Lost cattle.

7TH

Traveled 26 miles. Bro. Nipras died. Left on the road.

8TH

11 miles. Had dinner at Devils Gate.

12TH

Sarah very poorly. Harriet quite well.

13TH

Traveled 28 miles. Camped at Pacific Springs. Tucked a blanket with a brother from the valley who came from Rotherham, named Goldsmith, part of Bro. Banks' wagon company.

14TH

Traveled 3 miles. Camped to mend handcart and women to wash. Sister Mayer died.

Thus ends, so far as our record is concerned, the Journal of Archer Walters, age 47, English craftsman and son of a well-to-do family, who, in 1856, brought his wife, and five children between the ages of six and eighteen years, from Sheffield, England, to Utah, by boat, rail, and handcart, and who, after having

fashioned untimely coffins in which to lay at rest many of his fellow travelers, himself went to an early grave a fortnight after reaching Salt Lake Valley.

Archer Walters died from dysentery caused by eating corn-meal and molasses, and aggravated by his weakened condition and lowered resistance resulting from exposure, under-nourishment, and physical exhaustion during the thirteen hundred mile journey of the first handcart company of which he was a member. With today's knowledge, or with proper medical care even in that day, his life might have been spared. But who, save the Lord, is to judge what might have been best. He gave his life to the supreme cause and counted not the cost. He attained his immediate goal, which was to reach "Zion." His five children married in the Church, and from these unions more than five hundred of Archer Walters' descendants live today, most of them being faithful to the cause for which their noble progenitor gave so much. The children of Archer Walters married as follows: Sarah Ann Walters married William Clayton, and had eleven children; Henry Walters married Elizabeth McEwan, and had six children; Harriet Walters married Addison W. Skankey, and had three children; Martha Walters married Abraham Hardman, and had fourteen children; Lydia Walters married Marv. Dalton, and had three children.

Harriet Cross Walters, wife of Archer Walters, never remarried. She held her husband's memory in cherished affection until she died in Salt Lake City at the age of seventy-four. She was mild and sweet, thoughtful of others, and beloved by all who knew her. She lived with her daughters.

Considered from some standards of judgment the history of the handcart pioneers was one of sadness and tragedy. The spirit of gathering brought these noble men and women from the four corners of earth. Limited means prevented

(Concluded on page 255)

1937 SUMMER SESSION

AT THE
UTAH STATE AGRICULTURAL COLLEGE



CLASS INSTRUCTION AND SPECIAL LECTURE

● An extensive and varied program will be offered by visiting educators of recognized scholarship in addition to our resident faculty in graduate and undergraduate courses.

EDUCATION:

Dr. Boyd H. Bode, Ohio State University
Miss Roma Gans, Columbia University
Director Henry Oberhansley, B. A. C., Cedar City
Mrs. Em Eccles Jones, Kindergarten

HOME ECONOMICS CONFERENCE:

Dr. E. V. McCollum, Johns Hopkins University
Dr. W. E. Blatz, University of Toronto
Miss Flora M. Thurston, Portland, Oregon
Miss Etta Scorup, State Supervisor of Home Economics

PHYSICAL EDUCATION:

Professor Eugene Roberts, University of Southern California
Professor E. R. Knollin, University of Oregon
Miss Bernice Moss, State Department of Public Instruction

COACHING:

Two nationally known coaches in football and basketball will be present for the 11th annual Utah Aggie Coaching School

MUSIC:

Miss Laura Bryant, Ithaca, New York, Public Schools

CHARACTER EDUCATION:

Dr. John A. Widtsoe
Dr. F. L. West

ZOOLOGY:

Dr. Vascoll M. Tanner, Brigham Young University

LECTURE PROGRAM:

Dr. Edward Davison, University of Colorado
Dr. Ernest C. Lawrence, University of California
Many other prominent educators



THE SESSION BEGINS JUNE 7 AND ENDS JULY 16

POST SESSION OF REGULARLY SCHEDULED CLASSES JULY 19—AUGUST 13

Write for a Catalogue

UTAH STATE AGRICULTURAL COLLEGE

Logan, Utah

The Journal of Archer Walters

(Concluded from page 253)

more adequate modes of transportation. Seventeen pounds to a person, including food, was the limit of load in a journey which required about sixteen weeks of travel, averaging eighty-one and three-fourth miles a week, Sundays being excepted. There was not a company during the four years of handcart history (1856-1860) but which suffered hunger and hardship. But they kept on, with conviction in their hearts.

Old and young perished by the wayside, but not before they had learned that there are greater values in life than can be measured or spoken in terms of comfort and convenience.

Was such sacrifice in vain? In the case of Archer Walters none would say so who could know of the blessings which have come to his hundreds of faithful descendants; none would say so who could know of his wife's devotion to the memory of her husband, and of her full life and mellowed peaceful years before her death; none would say so who could know of the peace of Archer Walters who found eternal verities in life, and no bitterness in death.

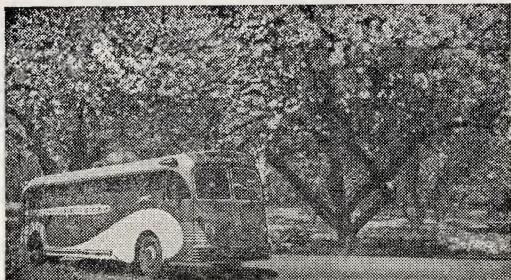
Such is the value Latter-day Saints place upon the Gospel; such is the manner of life among true men—principles before worldly convenience, and death before betraying conscience—the Lord and His word before all else!



TWO DAUGHTERS OF ARCHER WALTERS
MARTHA WALTERS HARDMAN (LEFT) AND
LYDIA WALTERS DALTON (RIGHT).

Note: Mrs. J. R. McDonnel, a great-granddaughter of Archer Walters, is desirous of establishing communication with all of the descendants of Archer Walters and Harriet Cross Walters. All such correspondence should be addressed to Mrs. J. R. McDonnel, 1409 East 13th South Street, Salt Lake City, Utah.

CALIFORNIA COUNTRYSIDE NOW ARRAYED IN SPRINGTIME GLORY



Night travel is now losing ground to daylight sightseeing trips and the reason is easy to find at this time of year, according to Greyhound officials. As pictured above, highway routes pass right through blooming orchards of apricot, peach and almond trees which are like fairylands. Going past meadows and fields the justly famous California wildflowers now transform the landscape into a veritable paradise for artists, camera fans and all lovers of beauty. California tourists are now more than ever inclined to prolong their visits.

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* Homing * *

LET'S RIDE A HOBBY

Emma R. Smith

WHAT is a hobby? It isn't work, it isn't play, it isn't something we have to do, are forced to do, or should do; it isn't born with us; it doesn't have to be connected with our daily lives or our work or our relations or our money. Contrary to tradition a hobby is not a time-waster; it is a time-saver. It is indirectly educative and it is one of the best known agencies for training in concentration. A man who can be deeply and continuously interested in a hobby develops the habit of continuous attention. A hobby horse was originally a pacer—a horse that lifted both feet on one side at approximately the same time, so that he rocked a little sidewise as he progressed, making his rider swing to an easy and comfortable rhythm. This gait was also called an amble. A hobby horse is a horse with an easy, ambling gait. To do anything easily and pleasantly, without strain or pressure, is to ride a hobby.



ure the hobby to have it entered on a child's list?

1. It must be pleasurable to the child.
2. It must be something he can do.
3. It must not be too expensive.
4. It must not annoy others.
5. It must be something that will make the child more interesting to other persons.
6. It must be harmless to the child and to everyone.
7. The child must choose it without suggestion or urging.
8. The child must be "good at" his hobby.

ANYTHING MAY BE A HOBBY

Nature furnishes many interesting hobbies. Learning about things is fun, especially if the boy doesn't have to do it. An article headed, "Keeping Your Mosquitoes At Home," sets forth how a group of boys (alias gang) undertook to rid their town of mosquitoes and were successful, too. Another tells of a Boy Scout troop, planting trees everywhere, having fun, gaining health, gathering assets toward personality building. Here is a boy who studies ants, raises colonies of them, has become so expert that naturalists send to him for specimens.

WORK AND HOBBIES

Work is something to be accomplished for a purpose; the interest is in the result of the activity; a succession of activities are bound together in a continuity that has a goal. A hobby is something so casually set up that it is of no particular importance whether it is done or not. It isn't intended really to do us good, or to do anybody good. It's just an activity in the doing of which we have pleasure—an entertainment or play in which the hobby-rider is a participant. It is ambled through, easily done; put away for days; worked at feverishly and joyfully; shown to people or hidden; of ultimate worth or none; a well-balanced and opportune work or a crazy sport. Whatever else it does, it brings us pleasure, relaxation, a joyful interest in life.

CHILDREN'S HOBBIES

No one should be so stupid as to choose a hobby for a child. The child who has no hobby can be introduced to the possibilities of a number of hobbies, however. Then he should be let alone. If one hobby he has met becomes his, well and good—only let it be of his own choice. By what test shall we meas-

ure a girl interested in the way different fabrics are made, and a younger girl who has collected over a thousand different kinds of buttons. Another girl knows the dates of valuable pennies and has many rare pennies in her collection. A girl who couldn't spend any money specialized in the kinds of weeds growing in the vacant lots adjacent to her home and finally interested some florists in helping her to do away with the most objectionable. A very little boy made a hobby of stones—just common ones. A six-year-old girl kept a book of all the words she learned from the time she began to read. It was finally

(Concluded on page 259)

GROUND CHOCOLATE

GHIRARDELLI'S

Simply divine!



DIVINITY FUDGE

FOLKS who are fussy about fudge say "It's tops." It's light, smooth, creamy! Here's how:

★ 2½ cups sugar; ½ cup Ghirardelli's Ground Chocolate; ½ cup corn syrup; ½ cup boiling water; 2 egg whites; 1½ teaspoon salt; 1 dessert spoon butter; 1 teaspoon vanilla; 1 cup chopped walnuts.

All measures level. Mix sugar and Ghirardelli's Ground Chocolate; add syrup which has been mixed with the boiling water; cook to soft ball stage (about 236°F.) stirring until ingredients dissolve and then occasionally to prevent burning. Beat egg whites until stiff and almost dry, adding salt while beating. Beat one-third of the cooked mixture into the egg whites. Then, cook remainder of mixture until the crack ball stage is reached (270°F.). Add to egg white mixture, beating constantly for about two minutes; add butter. Beat again for three minutes and add vanilla and nuts. When mixture piles up ribbon fashion and still has a glossy surface, pour in buttered pan. Makes about two pounds of fudge.

CAUTION: If you choose a rainy day on which to make this fudge, you may find that it won't harden satisfactorily; just try it again on a sunny day.

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Homing (Concluded from page 256)

used by a writer on language development. Another child was allowed to keep a scrapbook from the time he could wield the scissors. Everything he liked went into the book—pictures, drawings, cut-outs, poems, pictures he made himself. When he arrived at the mature age of seven, the history of his development could truly be read from this book. Another child was unconsciously composing musical phrases before her family realized she was musical.

Children at different stages of development enjoy collecting things, making things, doing things.

HOBBIES AND PERSONALITY

If you want to build yourself a wholesome personality, you must plan to make yourself more likable. To be likable, you must be interesting. No one can be interesting who has no interests that really tie him to a satisfaction in life. If the world is all drab to him, the personality is likely to be all drab, too. To be interested in many things a little, and in some one thing a great deal, is to be mentally healthy and attractive. An inner source of satisfaction makes an individual happier.

The Advertisers,
and Where You Will Find
Their Messages

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Church Security— Retrospect, Introspect, Prospect

(Concluded from page 210)

that the greater the excellence of any man's performance, the more secure his employment, would they be content until through the studies of the quorums and the auxiliary organizations every educational and cultural opportunity was provided to improve every individual of the quorum?

Priesthood must mean "service" today as it has never meant before!

Fifth Step

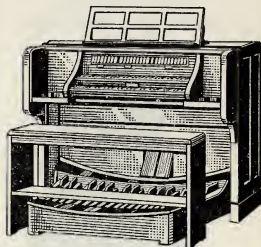
We must acquire the courage to meet the challenge of today's problems. One year ago, good seed was sown and much of it fell on fertile ground where it has sprouted and is beginning to grow. If there is proper cultivation and fertilization we may expect a great harvest of blessings that will build a haven of safety and security for all who keep the commandments of the Lord. When, as a result of the productive labor of our people, surplus commodities are on hand in excess of the immediate needs of the Church, we are face to face with a problem that demands solution.

We find most of our unemployed today are unskilled laborers. How may we train the unskilled in the midst of complicated labor uncertainties? With most of our distressed families in cities and the most secure living guaranteed in farming communities, rehabilitation seems our only solution. Many youths of the Church are forced today to look elsewhere for business and financial opportunities because of their inability to gain a foothold within the body of the Church. Shall we help them to become community builders by becoming home owners?

These and many other similar problems must claim our attention and in the solution of which, courage and clear thinking are requisites if we are to build "a defense and a refuge from the storm" and thus become a "light set upon a hill that others seeing our good works might glorify our Father which is in Heaven."



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April Fool

(Continued from page 228)

My head was stuck into a cupboard, when suddenly I heard the door close, softly. Wind? Wasn't any! Then—had the key clicked? In two jumps I found out—it had!

I dashed to the one tiny window, threw it open. Nobody in sight! But I heard twigs snap on the opposite side of the cabin.

"Hi there!" I shouted. "Hi! Hi!" No response. Then it flashed on me—April First! Some kid out prospecting about, and saw a shining opportunity! Well, the little smarty would be sure to come back soon—wouldn't dare carry his joke too far.

I stared calculatingly at the window, and for the first time wished I wasn't such an "out size." I was fuming back and forth over Old Pete's beautiful finished woodchuck-skin rugs, trying to think how I could burrow my way through those massive timber walls, when again I heard twigs snap, this time under the exasperatingly small window.

"Hi there! Hi, you imp!" I belated.

"Talking to me?"

The one voice! And Dorothy Gay's little rosy, impudent face popped up close to mine, at the window!

"Recognized your voice, Tommy. Out hunting wintergreen for Grandma's spring appetite. What's bothering you, Tommy?"

Usually the mere sight of Dorothy Gay—ever since she'd grown up—had reduced me to dumbish imbecility. But now, those plans! She knew when they had to go, and how I'd kept hanging on to them until the last day to see if there wasn't something more I could do to the things.

I made explanations with admirable brevity as to the how and why of my present confinement in the cabin, concluding:

"And now I suppose the little imp has dropped me absolutely out of what he thinks is his mind! But, say—maybe he left the key in the door!"

Infinitesimal pause.

"No, Tommy. But I bet there's one that'll fit, in a box of 'em Dad keeps. He's nuts on keys. I'll run—"

"But Darl—Dorothy! It's so far, and such going, and—"

"Piffle! 'Voi!'"

"But Dor—"

She was gone! And how she did

those two miles, home and back, in the time she did!

One key after another grated—and gave up! Then—"Click!"

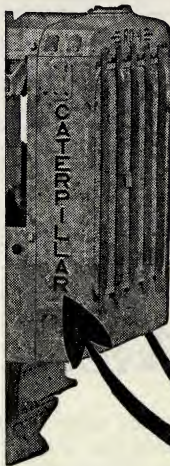
Dorothy slipped in! She illuminated the dark little cabin! I tried to speak, but only sort of gurgled. "Don't waste time talking, Tommy!" (As if I could!) "You must hustle! But I need about two minutes of your valuable time. Listen: The young miscreant who locked you in won't be back much, if any, before eight. Boys have a way of remembering things just as they're going to bed. And the boys around

here go to bed just about that time. So: Get your stuff fixed, and mailed pronto, and get back here on time. Catch your April Fooler redhanded, so to speak. He'll have some interesting explanation of how he happens to be around in this neck of the woods that time o' night! Likely pretend he finds the key dropped on the ground! Now, hustle, Tommy! I'll finish putting Old Pete's stuff away, and lock up, and put the key in the knothole. Now sprint!"

"Oh, Dorothy—"

"Sprint!"

(Continued on page 265)



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On the Book Rack

BRIGHAM YOUNG—THE MAN AND HIS WORK

(Preston Nibley, *Deseret News Press*, Salt Lake City, 1936, 551 pages.)

LATE last year there came from the press this new book, supplementing the several other works already dealing with the great and colorful life of the West's most renowned colonizer, Brigham Young. This work by Preston Nibley first appeared in serial form in *The Deseret News* during 1934-35. As the author's foreword indicates, and as the book itself bears out, Brigham Young is left largely to speak for himself. Voluminous source material, from the Church Historian's office and from his journal, his sermons and his letters, has been strung on the chronological story of the West's most dominant figure. The author has been conservative in his interpretation and coloring of this man's life-story, but sincere in his ardent admiration. This is not the first Brigham Young volume to find a host of eager readers, nor will it probably be the last; but it is finding its way by the thousands into Church and non-church libraries to take well-deserved place among tributes to greatness in the field of biography.—R. L. E.

FIGHTING ANGEL

(Pearl S. Buck, Reynal and Hitchcock, New York, 1936, 302 pages.)

THOSE who read *The Exile* will be doubly eager to read this story of the author's father which is to complement her mother's and together to be titled *The Spirit and the Flesh*. From the time when as a lad of seven he had heard himself called a runt by kind Mrs. Pettibrew, to the day of his death, occasioned partly by the tragic Yangtze flood, Andrew lived in the spirit rather than in the flesh—exalting the goodness which his mother had praised in him. Of the seven sons, in this religious family into which Andrew had been born, six became ministers.

Fighting Angel was solely and wholly dedicated to the calling of his ministry. Never for one moment did he forget himself or indulge in any of the petty follies which beset the lives of most young and old people. Such absorption in his life's work is commendable if it does not wipe out the tender relations which one should bear to his family.

Mrs. Buck once again achieves with the forcefulness of her imagery, the poignancy of her subject matter, and her mastery of style.—M. C. J.

DUST OF THE DESERT

(By Jack Weadock. Illustrations by Jack Van Ryder. Introduction by George H. Doran. D. Appleton Century Company, New York.)

GEORGE H. DORAN of Tucson, Arizona, writes in his introduction to this book:

"My name has so seldom appeared beyond the copyright page in any book that I must give reason for my present adventure into text.

"I have concluded that it is because I have always wanted to take part in a rodeo. Not being able to ride a bronc, or bust a steer, or rope a calf or even to hold my seat on a spirited cowpony, I needs must take refuge in my limitations of amateur impressario and present these two Jacks to a public which I am sure will share my enthusiasm for their work. They are a splendidly matched pair. They make entry into the literary rodeo as a team—the one hazing the other toward the capture. Their work is bold, picturesque and accurate.

"They never fail to get their steer."

I merely wish to add that I know Jack Van Ryder personally to be an Arizona-born cowboy artist of considerable ability. Jack Weadock has given us here thirty-one stories that are



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During Conference **only**, the Deseret Book Company will offer numerous books, both old works and new, at greatly reduced prices. These Conference specials are regular stock items, which, during Conference only, you may get at bargain prices. This is your opportunity to save on numerous desirable books.

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as redolent of the spirit of the Southwest as were Kipling's of the English soldiers in India.—Professor H. R. Merrill, *Director of the Extension Division of the B. Y. U.*

ARIZONA AND ITS HERITAGE

(Published by the University of Arizona, Tucson, Arizona, 1936.)

EVERY PART of earth should be studied and understood by mankind. Arizona, the youngest state in the Union, deserves commendation for its enterprise, as well as for the romance that centers in its boundaries. This bulletin offers a great wealth of authoritative material since it is compiled by experts in their various fields.

Geology, physiography, climate, soils, archeology, natural resources, history, including a just treatment of the Mormon religion in that state, are all treated adequately and interestingly. *Arizona and Its Heritage* is a brochure that any of us should be glad to read for the information it contains.

—M. C. J.

PHRASE ORIGINS

(Alfred H. Holt, Thomas Y. Crowell Company, New York, 1936.)

ALTHOUGH this book will prove of more interest to teachers of English and to writers than to the general reader, there is enough general interest to warrant its rather careful perusal.

The book does not limit itself to phrases but also investigates the usage of certain words familiar to all of us; for instance, such diverse words as *moniker* and *Coventry* are discussed.

The author has another interesting and practical book to his credit: *Wild Names I Have Met*.—M. C. J.

TURN YOUR IMAGINATION INTO MONEY

(Ray Giles, Harper and Brothers, New York, 1934.)

BY BORROWING from the past, from nature, from abroad, from industries, from hobbies, from other people, by carefully working out details and considering the weak spots, by experimentation, Mr. Giles tells us we may be able to find the very thing which the world is eager to purchase.

The emphasis which the author puts on work makes this book especially valuable. His examples are those of men whom we can all respect and not those of the get-rich-quick-Wallingford type of character. Luther Burbank, whom most of us call the "plant wizard," was a wonder-worker because he knew the value of work, concentration, courage, consecration, and faith. Even though we may not desire to make more money, we are shown the qualities of the alert mind and become more eager to realize the responsibilities which lie in our own fields.

—M. C. J.

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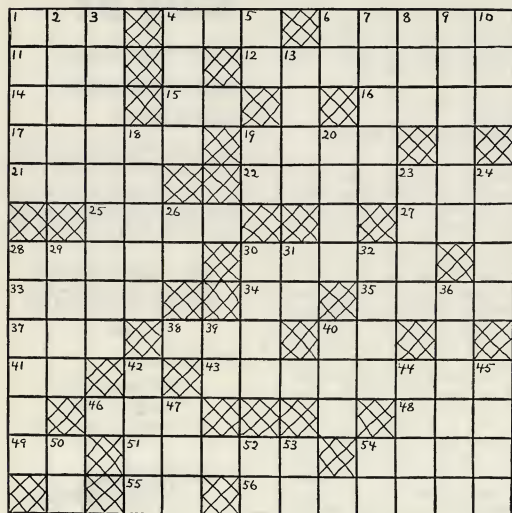
Institute of Public Affairs for community leaders. *June 28-July 2.*

Write for Bulletin: Address The President

UNIVERSITY OF UTAH

Salt Lake City

Scriptural Cross-Word Puzzle—A Pearl From Paul (1 Cor. 13:1)



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No. 27

ACROSS

- 1 "... all knowledge" 1 Cor. 13: 2
 4 "... I know in part"
 6 Company
 11 Insect mentioned in Isa. 7: 18
 12 "He that ... in me" John 15: 5
 14 American Bible Society
 15 Middle Atlantic state
 16 Durra, a kind of millet
 17 "substance of things hoped for"
 19 "which ... we have as an anchor of the soul" Heb. 6: 19
 21 Trap for mice (Dial. Eng.)
 22 "... never faileth"
 25 "And he shall rule them with a rod of ..." Rev. 2: 27
 27 "covet earnestly ... best gifts"
 28 "the least of ..." Matt. 23: 40
 30 Number of chapters in Titus
 33 Character in "Last Days of Pompeii" who became a Christian
 34 Peacock butterfly
 35 Descendant of Asher 1 Chron. 7: 35
 37 "... when I became a man"
 38 "but rejoiceth in ... truth"
 40 Mouth
 41 Judah's firstborn Gen. 38: 7
 43 "he that is ... among you shall be your servant" Matt. 23: 11
 46 Black bird
 49 Weight of India
 49 "are all workers ... miracles?"
 51 "none of ... things move me"
 54 Bone of the arm
 55 "... not puffed up"
 56 "put on ... which is the bond of perfectness" Col. 3: 14

A Pearl from Paul is 1, 4, 12, 17, 19, 22, 28, 30, 37, 38, 43, 49, 51, 55, and 56 combined

DOWN

- 1 Behind
 2 This family signed the covenant with Nehemiah Neh. 10: 19
 3 Foolish; I need tips (anag.)
 4 Egyptian city Jer. 2: 16
 5 Siamese measure
 6 Greek letter
 7 Stranger
 8 Paul had perils in this
 9 Valley bottom (Scot.)
 10 Son of Benjamin Gen. 46: 21
 13 Exclamation
 18 Neat
 19 House of Commons
 20 "... of turtledoves" Luke 2: 24
 23 Short article
 24 "... as lions' whelps"
 26 Violent whirlwind
 28 Belonging to a Tibetan race
 29 "the ... of prayer" Acts 3: 1
 30 Row
 31 "... every one that thirsteth"
 32 "the Lord brought an ... wind"
 36 "willing rather to be ... from the body" 2 Cor. 5: 8
 39 Symbol for mercury
 40 "And all that handle the ... , the mariners" Ezek. 27: 29
 42 Against
 44 Ancestor of Christ Luke 3: 25
 45 Container
 47 Symbol for Jesus
 50 Note
 52 Palmetto State
 53 Exclamation
 54 Home of Abraham Gen. 11: 31

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APRIL FOOL

(Continued from page 261)

"But Dorothy—"
 "Sprint!"
 I sprinted.

WITH the plans mailed, I was back at Old Pete's cabin quite a bit before eight.

I was making for the knothole, thinking how Dorothy's hair shone in sunshine, when—the door flew open!

"Dorothy!" And her hair was just as commendable in the light from Old Pete's kerosene wall lamp!

"Shocked, Tommy? Quite right! But there's a reason for this unannounced—and incorrect appearance of Miss Dorothy Gay, in person—explanations later. Got to—"

She locked the door, and removed the key. "Don't want any obstruction in the way of the next unlocker. Got the window darkened too, so maybe he'll be a bit worried—think you've 'swooned!' Had dinner, Tommy? No? Nor I! Tommy, let's—let's bust into Old Pete's supplies—not build a fire to make a smoke—use his summer oilstove!"

We did. And somehow, seeing her break eggs into the pan, with her little bright face so intent and earnest, just like on our kid picnics—it was too much!

I yapped out, "Dorothy! I—I—" I choked up!

"Yes, Tommy? Were you going to say, 'One side only,' or 'flip 'em'?"

'Jes' speak up, an' spress yo'se'fl!"
 "Dorothy! I—I—"

But just then footsteps sounded, close by! She whipped the pan off the stove, and slid into the pantry.

A key turned smartly in the lock. The door opened briskly.

Rand Whitburn!

"Why, Tom! Camping out? Had to cross lots, and Mother wanted me to bring this basket of apples to Old Pete. Knew he'd be back soon—and knew where the key was."

"Gosh! That smarty must have dropped the key back into the knothole. Open secret, I guess, where Old Pete keeps it. You see, Rand—"

I was going on, to explain to him about the boy, when Dorothy flashed out of the pantry. She looked like a little up-to-date avenging angel!

"Apples for Old Pete! Rand Whitburn, I saw you pussyfoot up to that door, lock it, and put the key in your pocket! I was just up the hill, in the cedar thicket. Right after lunch I happened to drop in at Aunt Deborah's, and she told me where she'd sent Tommy. She mentioned that you'd just been in and that she'd told you, too. I happened to know Tommy's plans weren't quite finished, and when they had to be mailed; and somehow—I guess I had a hunch. I knew you'd have some smart watertight explanation to give Tommy when

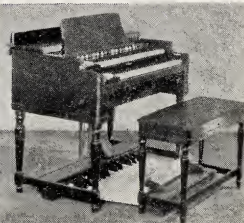
(Concluded on page 268)

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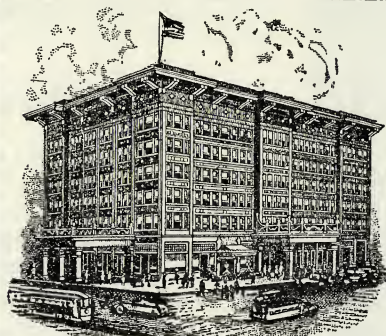
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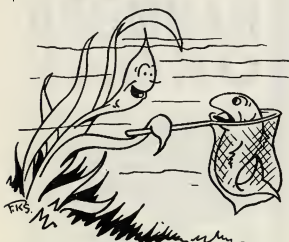
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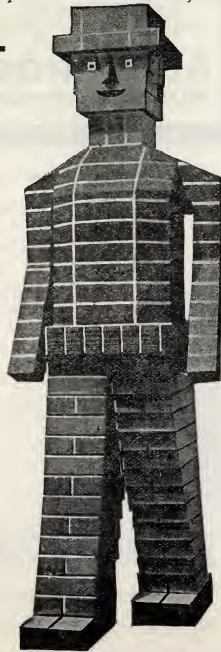
By FRANKLIN S. HARRIS, JR.

THE LEG of a rat has been successfully transplanted from one animal to another. The rat could wiggle the toes on his new leg.



FISH EAT plants, but also plant eats fish. The bladderwort, found in the waters of the United States and Canada, catches and eats fish. This plant lives entirely under water.

SAPPHIRES are used commonly as stones to be looked at, but artificial white sapphires are also used as windows to be looked through. Scientists found them the best windows to watch the explosions in automobile cylinders.



A COAL tar product, phthalic acid, has been combined with compounds of zinc and other metals to reduce the action of harmful ultraviolet light on paint.

A HUNDRED thousand combinations, like Monel metal, pewter, and solder, can be made of the 40 metals which can be used as alloys, estimates a metallurgist. If a difference of 10 per cent is considered as a new alloy, then the possible number of mixtures amounts to more than eight million.

STUTTERING often takes many strange forms with different people. One man who knew both Chinese and English, stuttered in Chinese but not in English. One didn't stutter when talking to a cat unless he addressed it as "Mr. Cat." A current helpful suggestion meeting with success is to have the stutterer practice stuttering, and in time he may be able to control it.

A NEW rubber soap wrapper has been patented. It is designed to take the place of the conventional paper wrappers and to keep the soap weather- and water-proof.

USE A magnet to separate your weed seeds. A Hungarian patent has been given to separate plantain and other weed seeds from the valuable trifolium (clover) by mixing the seeds with a powder including iron. The powder sticks to the weed seeds but not to the clover, and can be then separated by magnets.



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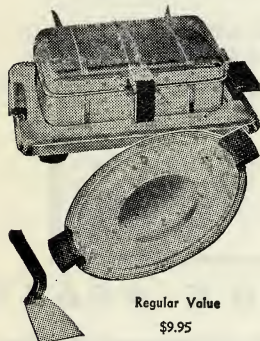
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Exploring The Universe

AMONG THE huge insects of the past is a huge dragon fly having a wing spread of up to thirty inches.

ARTIFICIAL fever has been used to treat many stubborn, chronic diseases.

AN average of 16,000,000 tons of rain falls each second on the world.



ANOTHER aid in tracking crime is a newly developed fluorescent fingerprint powder. Since it is difficult to find a powder which can be seen against all colors of backgrounds where fingerprints might be found, uranium salts are mixed with the powder. Fingerprints which are invisible in ordinary light glow or "fluoresce" in ultraviolet light when this new powder is used, and can then be photographed.

SEVERAL companies in the United States are making one-visibility glass—glass you can see through one way, but not the other. Standing on one side an observer can see nothing but apparently a perfect mirror, and his own reflection. But anyone standing on the other side can see perfectly as through an ordinary window. A house can be built of transparent glass and yet be strictly private.



Ideas ARE THE SEEDS OF PROGRESS...

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Is the Supreme Court Usurping Power?

(Concluded from page 203)

is fortified by the common understanding of the members of the Convention which drafted the instrument and the Conventions of the States which ratified it, and of the early Congresses which recognized and asserted the existence of the power.

The moderation with which this power has been used over a period of one hundred and fifty years, and the self-restraint practiced by that Court over all that period of time, should abate any fears that the existence and exercise of such authority in any way menaces our future. It is with the Court a cardinal principle that no law passed by Congress shall be held unconstitutional except upon clear showing that it transcends Constitutional limitations to the injury of some litigant before it. It steadfastly refuses to sit in judgment on the wisdom, or soundness of the Acts of Congress, so long as they are within Constitutional limits. Neither is it fair to say that the Court has by its decisions favored one class over another. It knows no class. It could readily be shown if it were not beyond the scope of this article that the Court has been consistently sympathetic to legislation having for its object the improvement of the conditions of laboring and so-called

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FLEISCHMANN'S YEAST

under-privileged classes, and has not hesitated to rule against the interests of industry when such ruling was proper in the just application of legal principles. It has refused, even under pressure, to break down and destroy established law, realizing that even though in an individual instance the result might be desirable, yet "the precedent must always greatly over-balance in permanent evil, any partial or transient benefit which the use can at any time yield."

A BLOOD test to show the probable outcome of pulmonary tuberculosis has been developed.

SEVENTY-ONE percent of childless marriages have been found to end in divorce.

CHALK serves as the base for practically all tooth powders.

APRIL FOOL

(Concluded from page 265)

you came to let him out—after it was too late for him to mail his plans! Well, they're mailed, all right! Apples for Old Pete!"

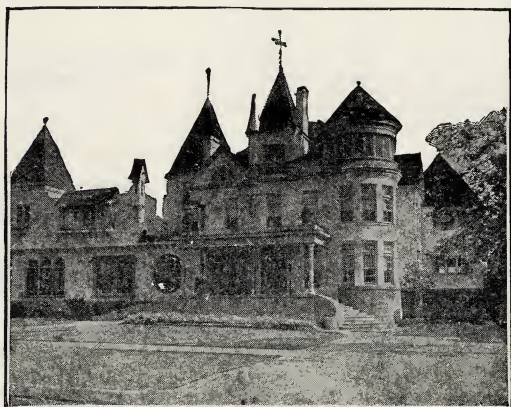
She had come and stood close beside me. And nothing else, just then, seemed to me of the slightest importance. I began and went on just where I'd left off when we were interrupted. And nothing else seemed of the slightest importance to Dorothy!

Rand stood a minute, looking dazed. Then he turned and stumbled away. I had to feel sorry for the fellow. I'm afraid he heard Dorothy's "sweet and low," but distinct, ultimatum: "April Fool!"

Oh yes, my plans won out. And of course I was glad, particularly as I owed that to Dorothy. But winning was an anticlimax—after Dorothy!

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 216)

And there was the super-honor of getting the matchless horse by stealth or by cunning from an enemy. For this very reason, if it became too difficult to steal Bitseel's top horse, Posey found himself pinning all the more to meet the big Navajo with the cards on the blanket.

Posey wouldn't speak to Bitseel, though he delighted to pass him by in contemptible silence. Bitseel wouldn't look at Posey or betray that he was aware of the "skunk" being in sight. Yet when *ducki*, fast and furious, attracted men of both tribes to the shade of a tree in Bluff, Utah, it brought the old enemies within arm's length of each other. Posey, renegade Pah-Ute, looked down from one side at the cards and the cash on the blanket, and Bitseel, the stalwart Navajo, looked down from the other side.

When Bitseel stooped to lay a dollar on a certain card, Posey stooped to lay a dollar against it. The Navajo won. That first dollar was just a little blaze in the dry grass. They bet again with rising

spirit, and the Navajo took the money. He also took the next two bets of a dollar each.

Something in Posey's surging feelings protested against the loss of this money and screwing up his resolution he bet five dollars. He won. He was a dollar to the good—his charm of luck was working. He elbowed a young fellow from a place by the blanket and sat down to take a leading hand in the game. The big Navajo, his foolish little hat strapped on his head of heavy hair, took a seat with resolute gesture on the opposite side.

Posey with insolent flip threw down ten dollars. Bitseel looked at it, adjusted his tightly-bound headgear, borrowed five dollars from a friend, and covered the bet. The Pah-Ute grew chesty as he raked in the twenty dollars, but he looked awfully sick in ten minutes when it all went back to the other side of the blanket.

THE GAME held them with the devil's grip. They raised their bets to malicious figures, taking their

gains and their losses as so many blows delivered or received. In two hours Bitseel had won Posey's horse and saddle and the promise of still two more horses.

When on top of all this the Navajo won the promise of a third horse, something in Posey's thinking machine became hot and the lid blew off. "You thieving coyote!" he exploded; "My pinto stallion is worth more than all three of these promised horses." He threw the cards in the Navajo's face and kicked the blanket after them.

(Continued on page 270)



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The Outlaw of Navajo Mountain

(Continued from page 269)

"My sorrel and stocking-footer are worth three of the stallion," hissed Bitseel, squaring himself for any emergency.

They sprang at each other like mad tom cats, each one settling his claws into the flesh or the hair with vicious tenacity. The Navajo's superior strength and size could hardly match the Pah-Ute's lungs and endurance. After an hour of blood and dirt and curses they stopped from exhaustion, their faces and their limbs a red map of fury.

This terminated the righteous lull in Posey's wickedness. It is barely possible he would have remembered Haskel's warning and carried straight, at least a while longer, but for this ill-timed meeting with the avaricious Navajo. His sensibilities were stirred now as an ant-hill is stirred by a hoe. He stole everything within reach. Whatever he could take from the big Navajo was doubly choice, even though he spent ten times its worth in getting it and then discarded it to have it out of the way.

Yet these years with their *ducki* and their blood, their disastrous losses and their dishonorable gains, were the happy years in Posey's bruised and unhappy life. From its worst phases he found a certain respite in summer when he camped at Peavine or some other cool spring on Elk Mountain. Here he could rest and hunt and watch his two little boys play they stole Bitseel's horses and whipped him for objecting. In the solitude of the tall timber with Toorah and the children, he enjoyed to the full whatever his tribulations had earned.

However much he loved the old Mountain of his birth, he loved the Elk and its canyons more. In its forests and by its crystal springs he spent long happy days with Poke's sister, now his cherished companion in all of the happenings of life. From the very first when the two of them hid in fear of the old cavalier himself, every one of those days on the mountain had been wonderful.

To this shade and grass and crystal water they came from the fighting and peril of the lower country, and here in this dear solitude Toorah was his own as nowhere else in the wild territory of their acquaintance. He cherished her as the better part

THE OUTLAW OF NAVAJO MOUNTAIN

of the life he fought so hard, even if so foolishly, to maintain, and they cherished the Mountain as their valued inheritance.

WHATEVER act in his distracted life may seem blamable, nothing must challenge his devotion and his constancy to the sweetheart of his youth, the sweetheart who clung unflinchingly to him from the time of the wild panic at Lasal.

Early in their married life while the blissful spell of an enchanted honeymoon rested on every place which had afforded them shelter, it was proposed by the government to move all the Pah-Utes from San Juan in Utah to the Ute reservation in Colorado. San Juan had never been designated as their country; they had occupied it contrary to orders simply because it was the one great legacy of their fathers. Now the government entreated them again to go to the place appointed. But it was a place in which they would have no historic old trail over which to retreat in safety whenever they stirred up trouble. They refused flatly to go and maintained their claims to their fatherland.

Would Posey leave San Juan and the dear old Mountain? Would he leave the Trail of Glory where every scene had been made beautiful by Toorah being in the company? He declared he would never go. Mancos Jim, Poke, Scotty, the tribe in general, and every individual in particular, swore they would never move a step. Mancos Jim said his fathers lay dead in Allan Canyon, in the east side of the Elk Mountain, and his own bones should rest there with them. His protest became the slogan of the tribe—they wouldn't go. They would fight it out to the death in the homeland.

The matter dragged along, and to the Indians the matter seemed to be abandoned. Uncle Sam seemed to have no appetite to follow them over the Old Trail.

Yet again somebody agitated the question into life. Government officials, some of them in uniform, visited the country, counted the Pah-Utes, took stock of the situation, and declared the tribe must move.

Again the tribe, individually and collectively, declared they wouldn't go—their bones should rest with the bones of their people. Before yielding their most valued inheritance

they would fire their last cartridge and take the Old Trail which had been the sure refuge of their ancestors for ages past.

Then again the proposition seemed to be abandoned, and the Indians believed their threats and their firmness had moved the government from its purpose. Yet it was not dead as they supposed, and once more the menace became active. Officials came again advising the Indians that Uncle Sam was their friend, but they would have to do as he said.

They gave the same uncompromising answer, stating it even more firmly: San Juan was their country—they inherited it from their fathers—no one had a right to order them out of it. They wouldn't go out of it.

They didn't go out of it, neither then, nor since. They are in it still, and the bones of Mancos Jim are resting with his fathers in Allan Canyon.

All the tribe, and Posey in particular, believed they had over-awed the government, intimidating it from its purpose. It had never punished anyone for killing the two men at the monuments, or for killing the three men at Pah-Ute Springs, the fourteen at Lasal, the two at Soldier Crossing, and seventeen other white men not mentioned in this account. Of their robberies and killings, great and small, Uncle Sam had never taken any serious account. All this proved that the government had found the Pah-Utes too hard to handle.

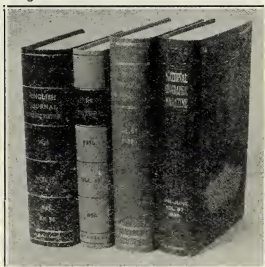
If this erroneous notion about the government had not been strengthened in Posey's mind by all the leading experiences of his life up to that time, and then confirmed by unfortunate combinations of events for years thereafter, he might have been living still.

The threatening cloud of exile from home was removed; the dear Elk Mountain should be his life-long hunting ground, Peavine his summer home. Better than all else, Toorah was his own in spite of Poke and Bitseel and every opposing agency. His pathway was strewn with roses. But these short days were the most happy of his strange life—the future hung dark with disaster and sorrow.

(To be continued)

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Your Page and Ours

LET'S SAY IT CORRECTLY

PARADISIACAL (paradisaical)—this word, meaning in both cases pertaining to heaven or paradise, has a different pronunciation for each spelling. In our articles of faith, the first spelling is used and the pronunciation is *par* with the *a* pronounced as in *at*; *a* as in *ask*; *di* the *i* as in *it*; *si*, the *i* as in *ice*; *a* as in *ask*; *cal*, with the *a* as in the word *account*. The accent follows the *si* part of the word. We have been guilty of telescoping the word and leaving out one syllable. Try it slowly until you get the rhythm of the word and then use it without blushing; *par-a-di-si* (i as in ice, and accent) *a-cal*. The other spelling alters only one syllable of the word, the *sa* (a as in *afe*), which would make the word: *par-a-di-sa-i-cal*.

Long-lived, short-lived—in both of these words, the *lived* has the long *i* sound as in *ice*. Each part of the word receives the same accent.

Era—by popular request, we repeat this word: the *e* as in *eat*; *ra*, the *a* as in *sofa*. The accent is on the *e*.

FROM CHURCH SECURITY'S MANAGING DIRECTOR

February 15, 1937.

The Editor—*Improvement Era*.

I WOULD like at this time to congratulate you on the splendid magazine you are now bringing to the Church. There has never been a finer publication and I think from now on under your able leadership our local stake and ward officers can conscientiously sell the magazine on its merits rather than as has been accused in the past, by high-pressure salesmanship.

Thanking you again for your generosity and many kindnesses, I am

Sincerely your brother,
(Signed) Harold B. Lee
Managing Director.

FROM ST. GEORGE, UTAH

PRESIDENT GRANT certainly filled us full of enthusiasm at June Conference, and we have carried his message to every home: "Have an *Era* in every Home." And again first and last we thank the Lord for His help and guiding hand in this missionary undertaking.

Yours truly,
(Signed) Lida Prince and Edith Seegmiller,
St. George Stake *Era* Directors.

FROM ROMEO, COLORADO

HERE is an experience that I had in one family: There are eight subscriptions. The father and mother have the *Era* coming into their home; four daughters and one son are also taking it, and two grandsons are subscribers. One family has three subscriptions, and another two subscriptions.

Yours sincerely,
(Signed) Sanford Hawkins.

FROM HOUSTON, TEXAS

Dear Editors:

THE missionaries of this District join me in thanking you for sending us the *Era*. It keeps us closer to the Church.
(Signed) Waldo Y. LeSueur,
East Texas District President.

1936 INDEXES READY

INDEXES for the 1936 volume of the *Improvement Era* are available to subscribers who wish to bind or otherwise preserve intact Volume 39.

Requests should be mailed to *The Improvement Era*, 50 N. Main St., Salt Lake City, Utah, accompanied by a stamped, self-addressed envelope.

FOR A "WEE BONNIE BIT O' MUSIC"

"Is McPherson in?"

"Aye, but he's very busy; he's sharpening the phonograph needle for the party tonight."

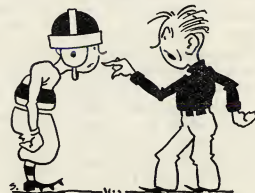


THE DOMESTIC disagreement had reached an *impasse*, and the participants were seeking exit lines of trite but proved effectiveness.

"You make me sick," said the perturbed wife, with a suggestion of finality in her voice.

"It's entirely mutual, I assure you, my dear," replied the polite and perturbed husband, refusing to recognize the intended finality.

Then with polite contempt the disturbed lady was inspired to utter what definitely proved to be the final volley in the skirmish: "Oh, I see! You mean you make you sick, too!"



UNPARDONABLE SIN

TO PRESIDENT ELLIOT of Purdue University is accredited the following tall tale:

"A varsity football coach took one of his best men aside one fine day and said:

"George, you are going to pieces. You're pale and thin and flabby. What's happened to you? Are you drinking?"

"Drinking? Me?" said George, "I should say not!"

"You must be smoking, then."

"I never touch a smoke."

"The coach looked at him hard."

"George," he said, "it can't be that you're studying?"

"Well, you see—George turned very red—well, yes, I am studying a little. You see—"

"But the coach cut him short."

"Any more of that, George," he said, "and you're off the team."—*Springfield Union*.

SHYNESS MUTUAL

A CERTAIN firm had the following legend printed on its salary receipt forms:

"Your salary is your personal business, and should not be disclosed to any one."

The new employee, in signing the receipt added: "I won't mention it to anybody. I'm just as much ashamed of it as you are."—*Irish Independent*.

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KSL is proud to be first in showmanship! KSL intends to continue to give you the big events of local and national interest . . . to keep alive for you this keen "Voice of the West."



TYPICAL of KSL showmanship was exclusive coverage of the United States Amateur Ski Jumping Championships, two views of which are shown on this page. Above, the KSL announcers and microphone are silhouetted against the snow as Alf Engen makes his championship - winning jump. Below, KSL's mobile short-wave transmitter, KNEF, at the scene. KSL short-waved action at the tournament to a power line, thence to KSL's control room, and so to its millions of listeners.

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Sometimes human fortunes, like a swing, rise and fall. A swing is carefully constructed so that on its downward flight it misses the ground by a substantial margin of safety. Similarly life insurance provides the **margin of safety** which prevents human fortunes from crashing.

Investigate Beneficial Life Insurance **now**. There is a plan of Beneficial Insurance suitable to your own needs and means. Call your local Beneficial agent, or, if you do not know who he is, write to the home office.

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